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THE  
Moral Practice  
OF THE  
Jesuites;

Demonstrated by many remarkable Histories of their Actions in all parts of the World.

COLLECTED,  
Either from Books of the greatest Authority, or most certain and unquestionable RECORDS and MEMORIALS.

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By the Doctors of the *Serbonne* :

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Faithfully rendred into English.

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L O N D O N,  
Printed for *Simon Miller*, at the Star  
at the West-end of *St. Pauls*, 1670.

THE  
SPECIAL LIBRARY  
OF THE  
JESUITES

Demonstrated by many  
notable instances of their  
Aids in all parts of the world.

COLLECTED  
From the Books of the  
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MEMORIAL

By the D. of the Jesuits

LONDON

Printed for J. B. Smith, at the  
at the end of the year 1670





THE  
P R E F A C E

Of the Design of this

B O O K.

**T** *Here's no doubt but all who love  
the purity of the Moral Do-  
ctrine of Christ, are very sen-  
sible of the Corruption the Je-  
suites labour to introduce therein by the  
Opinions they have invented : But it  
may be said, That nothing is more  
dreadful in the Conduct of these Fa-  
thers than to see them pursue those*  
A 3 *corrupt*

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corrupt maxims in their Practice, and that of the many things they allow in others contrary to the Law of God, and the principles of the Gospel, there is not any they commit not themselves, to satisfy their Avarice, or to promote the Grandeur and Glory of their *Society*.

*To prove this, is the business of the present Collection of those Learned and Pious Doctors of the Sorbonne to inspire the World, and the Jesuites themselves with horror at their detestable Morality, there being no better way to demonstrate the danger of the looseness they authorize, that latitude and remissness whereof they are Patrons, than by discovery of that abyss of Injustice, Avarice, Lust, and other Vices wherein they have plunged them.*

*Let none imagine we were moved to gather the different pieces that make up this Collection, with design to decry or prejudice the Society. God is our witness,*

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ness, we have undertaken it out of the Charity we have for them, and the grief we are sincerely affected with to see them so unhappily engaged. We sigh to find them the causes of the loss of so many souls they seduce, and draw with themselves into the precipices of Error and Vice. We deplore their obstinacy in shutting their eyes against the Light held forth by the Pastors of the Church, to guide them out of their wandrings into the right wayes of Piety and Truth; and tremble when we consider, that every day they literally fulfil the Prophecies delivered of them in the infancy of their Society:

For is it not a terrible judgement of God, not only on the Jesuites, but the whole Church, that almost in all parts of the world providence hath raised persons wise, illuminated, and full of the Divine Service, who from the first establishment of this Company have foreseen all those mischiefs it hath wrought in the

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Church,

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Church, its turning topsie-turvy the Ecclesiastical Discipline, its troubling and disordering all Estates and Conditions, and that in the mean time the same Company hath been permitted to mount to that degree of Power and Authority, that they have laid at their feet almost all that is Great in the World, that those of their Order are Masters of almost all the Consciences of Christendom, that they resist all Bishops, and very often attempt against their Sovereigns.

Melchior Canus Bishop of the Canaries, that Great Luminary of the Church of Spain in these last ages, no sooner discovered their appearance in that Kingdome, but he believed the end of the world drew nigh, and that Anti-Christ would forthwith appear, for that the Fore-runners and Emisseries (the Titles they confess he calls them by) began to walk abroad: He published every where, not only in particular discourses, and

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and private Conferences, but in his Sermons and publick Lectures, that he discovered in them all the marks which the Apostle declared should be seen in the followers of Anti-Christ. And when Turrien one of his Friends who was turned Jesuite, desired him to forbear persecuting his Order, and alledged on that occasion the approbation given him by the Holy See, he made him no other Answer, but that he held himself obliged in Conscience to advertise the people as he did, that they might not permit themselves to be seduced by the Jesuites.

D. Jerome Baptista de Lanuza Bishop of Albarazin and Balbastro; a person admirable for Holiness and Piety, and particularly endowed with the gifts of Prophecie, of Wisdome and Understanding, composed an expresse work to make it appear that the prophecie of St. Hildegard ought to be understood of the Jesuites, and that it

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*was easie to discern all the lineaments of the Society in the pourtraits she had made.*

*Tarvisius Patriarch of Venice confirmed by an Oath upon the Holy Evangelists his prediction, that they should one day be expelled that City for their Factions and Politique Genius, which happened accordingly five hundred years after, for their having raised strange factions and seditions in the bosome of that Republique.*

*All the Catholique Universities, particularly those of Cracovie, Lovaine, and Padua, those of Spain and France; the Bishops, the Clergy, all the Orders of Religion, and the Courts of Parliament, almost every where opposed their establishment, as contrary to the good of the Church, and the security of States. And in particular, The faculty of Theology at Paris in their Famous Decree which we cannot too much*

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much Commend, Declared Unanimously, THAT THIS SOCIETY APPEARED DANGEROUS AS TO THE FAITH, APT TO TROUBLE THE PEACE OF THE CHURCH, TENDING TO THE OVERTHROW OF THE MONASTIQUE ORDERS OF RELIGION, AND MADE MORE FOR DESTRUCTION THAN FOR EDIFICATION.

GOD hath not only permitted that all those Great Men of Spain, Italy, Almaine, Flanders, Poland, and France, should predict the mischiefs this Society would do in the Church, but hath raised many of the Society it self, even Generals of their Order, to represent and set forth with that Energy, and Liberty, wherewith Charity and Truth do inspire men, the corruptions crept in amongst them, and by their means spread through the whole body of the Church.

The

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The learned Mariana hath made an  
express Treatise Of the Defaults he  
had observed in their Government,  
and makes it appear, That at the time  
he writ, their Society was so much dis-  
figured, That had St. Ignatius their  
Founder come again into the world,  
he would not have known it: Mutius  
Vittelleschi their sixth General, re-  
flecting upon that criminal facility  
wherewith those of his Congregation  
embraced All the New Opinions that  
tended (as his phrase is) to corrupt  
and ruine the Piety of the Faithful,  
says in a Letter addressed to the Su-  
periorrs of all their houses, That  
there was reason to fear, the latitude  
and liberty of Opinion of some of the  
Society, especially in the matter of  
manners, would not only utterly ruine  
the Company, but cause very great  
mischiefs in the whole Church of God.

So many Voices and Oracles ought  
certainly at least to have inclined the  
Jesuites



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Jesuites to examine themselves and reform in their Doctrine and Conduct, what so many Great Men judged capable to destroy their Society, and annoy the whole Church: But by a just judgement of God, what St. Paul the Apostle declares to be the condition of every one, Who doth not embrace the Holy Instructions of Christ, and the Doctrine which is according to Godliness, is hapned to them; for, saith the Apostle, He is proud, knowing nothing, but doating about questions and strifes of words, from whence cometh envy, strife, evil surmisings, perverse disputings of men of corrupt minds, who have not the knowledge of the Truth, supposing that gain is Godliness, 1 Tim. 6. 3.

The design of this Collection is to make appear, that God by a secret order of his Providence hath abandoned the Jesuites to these unhappy Attendants

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*clants of insincerity in Religion, and to demonstrate particularly in this, That he hath given them up to the two most pernicious enormities, which according to the Apostle, are the effects of mens infidelity and unwillingness to embrace the instructions of Jesus Christ, which are, To be puffed up with pride, and to imagine that godlinesse is to be used as a means to enrich themselves. For by the extracts we have reported out of the Image of their First Age, will appear on the one side The pride of their hearts, and to what a pitch of extravagance their self-conceitedness hath carried them, as that there is not any artifice, injustice or violence they imploy not to enrich themselves, by the spoils of all sorts of persons Secular and Religious, Sovereign and private.*

*They have no cause of complaint, that we attribute these disorders to  
the*

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*the Society, for that though they were only the faults of those particular persons who committed them, they might nevertheless be justly imputed to the Society, as authorizing them all by the doctrine she defends, and the impunity the offenders find in her bosome.*

*For where are the punishments she insisted on them who acted such violences and inhumanities against the Nuns of Voltigerode? What course hath she taken to repair the damages sustained by so many desolate families ruined by the bankrupts of the Colledge at Sevil. Let any one, saith Mariana, Chap. 14. have but boldness enough, what faults soever he be guilty of, he remains in the Society, if he have but the wit to frame an excuse, or any pretence for what he hath committed. I passe by gross crimes, a great number whereof is winked at under colour of want of sufficient*

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sufficient proof, or fear to have them noysed and so become publick, for our Government seems to aim at nothing else but covering of faults, like them who rake the ashes uppermost, as if the fire that lies under would not sooner or later send forth some smoke. No rigour is exercised but upon those poor wretches who have neither power nor protection, whereof there are instances enough; others shall commit the greatest mischiefs imaginable, and yet no man touch one hair of their head: A Provincial or Rector shall turn all upside down, violate the Rules and Constitutions of the Order, squander away the Estate belonging to their Houses, or give them to his Kindred, without any punishment after severall years miscarriage, but the rendring of his condition better than ever, by discharging him of his Office. Does any man know a Superior chastised for  
such

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such excesses as these? And afterwards having wished, that there were in the Society Rewards provided for the good, and Punishments for the vicious, he adds, 'Tis a lamentable thing, and permitted by God for our sins, that oftentimes we practise the contrary, for among us the Good are afflicted, yea put to death without cause, or for very light reasons, because we are assured to find no contradiction nor resistance from them, whereof we could produce many deplorable examples; and the wicked are upheld, because they are feared. A conduct capable to provoke God to precipitate the Society into the Abyss of Destruction.

See how this Author, who was a member of the Society, deploras her policy that engages her unhappily to connive at the greatest enormities of the persons of whom she consists! And how farre she is answerable for  
their

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their greatest extravagancies by cherishing and maintaining them, and making it her Choyce to tolerate in them all sorts of Corruptions, rather than discover to the World any thing that may induce the people to believe, the Society is composed of any but Saints.

It were easie to prove, that the Greatest part of the Maxims of their Moralls are grounded on nothing else but the libertinage of the members, whose justification the Society undertakes: When one of the Company had seduced his Penitent, and made use of pretended Revelations to cover under the name of marriage his impurities and sacriledge: Another of the Society to justify the Crime, fails not to teach, That a Fryar profess may marry upon a probable Revelation. If one publish Calumnies against the most innocent persons, because he imagines they did  
the

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*the Society prejudice; Another will teach, That a Fryar may not only destroy the reputation, but slay the person of any he foresees may annoy the Glory of his Order: Lastly, if some be so wicked, as to inspire the Subjects of best Princes with designs against their Lives, and the quiet of their Estates; Others will compose intire Volumes to justify those Assassines and Murtherers, and the Society will Canonize them for Saints, and Register them in the Catalogue of Martyrs, especially if they be of her Children.*

*May it not be truly said then, that the Members of the Society commit not any disorder that may not justly be imputed to the Society it self? But 'tis not our purpose in this Collection; where we shall report nothing but what hath been done by whole Houses, and intire Provinces, and the Society it self appeared*

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appeared highly in defence of. So that we shall omit a great number of stories, whereof we have most ample and Authentick Memoirs in our hands, with the Names and Surnames of the Persons, the Houses, the Provinces, and the Circumstances of their Crimes specified so particularly, that there cannot remain the least doubt of the truth of the facts alleadged; which yet shall one day see light, if these Fathers force us to publish, there is not any enormity in the Catalogue of Vices which is not practised amongst them; that they abuse their Missions into strange Countreys, to lay snares for the Chastity of the Inhabitants, their Conversation, the Word of God and surintendence of Monasteries to corrupt Virgins consecrate to God, Mens Daughters and Wives, the Sacrament of Penance to pervert mens Consciencés; and pollute their Colledges and Congregations, by Enormities not to be named.

There



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There is evidence sufficient for this in the book F. Jarrige the Jesuite of Rochell published against them, wherein the matters of fact are set forth with all their particular circumstances, that not to believe them were to offer violence to our senses: 'Tis true the Book was published during his Apostacy, but 'tis a remarkable, that after his return to the Church of Rome, and his publishing at Antwerp in the Jesuites Colledge, the causes of his return, and discouraging at large of that Book, he charges himself with too much heat in the writing, but doth not particularly disavow any one of those scandalous stories he reported therein: This is an indubitable proof of their truth, it being impossible that the Jesuites would have absolved him, having published against them so many Calumnies without obliging him to a publick acknowledgement,

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ledgement, that they were false, if the facts he had reported had not been true.

But we were willing to pass by these and many other enormities, as well to avoid offence to the Reader, by writing things which cannot with modesty be made publick, as for that what openly appears in the visible conduct of the Society affords too clear proofs of the perfect Conformity between their Practices and their Maxims: And that having abandoned the Rules of the Gospel, to follow their vain Ratiocinations, God hath delivered them up to the wandrings and errors of a depraved and corrupt spirit, which hath engaged them in Actions unworthy not only of Priests, and of Fryars, but of Vertuous Pagans.

The benefit we propose in publishing this Collection, is to confirm the faithful

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faithfull in the abhorrencey they ought to have of the Moralls of the Jesuites, which as a poisoned spring convey venome into the hearts of all that approach them, and to perswade the people to avoyd their detestable Maxims, which having corrupted the understanding, engage the will in dissoluteness and debauchery; and to encline the Jesuites to give better attention to the Judgement past of them by so many great persons, particularly those of the Faculty of Theology at Paris, in 1554. the accomplishment of whose sentence is cleared by the Historical Relations reported in this Collection.

'Tis our hearty desire the Jesuites may reap the benefit of our Labour, for, (whatever they say) we love them, and have for them all the Charity we ought: But we dare not hope they will profit by what we have done, for that these Fathers never return from  
the

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the Abyſſe they are plunged in; but  
as they are invincibly obſtinate in  
the defence of their greateſt enormi-  
ties, we are to reſolve upon an in-  
flexible firmitude, and indefatigable  
conſtancy to reproach them therewith,  
and preſs them to amend, with in-  
ceſſant ſighs for their errors and  
miſcarriages, and prayers to God to  
mollifie the hardneſs of their hearts.  
Qui enim iſta non dolent, non eſt  
in eis charitas Chriſti; qui autem  
etiam de talibus gaudent, abundat  
in eis malignitas Diaboli, *St. Auguſt.*  
*Epist. 137.*

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OF

to the Reader.

Of the Pieces contained in this  
First Part.

**A**LL the Pieces, whereof this Collection is composed are reduced to two things we have undertaken to justifie, that is, That the Jesuites are animated with a spirit of Pride and of Avarice.

The first is made appear by the Extracts we report from a Book Entituled The Image of the first Age of the Society of Jesus, which the Jesuites caused to be printed in Flanders in 1640. The reason of the Title was their design, to represent in that Book all the different Events happened to their Society since their establishment in 1540: which they have pursued with so much affectation, & executed in a manner so full of vanity and pride, that we cannot open the Book without abhorring the impudence of these fathers, in turning all things to their advantage, and

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labouring to draw Glory from that which ought rather to humble and confound them. It might have been necessary to have translated the whole Book to make known their folly at large, and to discover their extravagancies in their perfect dimensions; but we have been content to make only some Extracts, to which a person of Piety hath added reflections, no less solid than ingenious, the Light whereof renders their Vanity more ridiculous. We doubt not but the Readers will judge, that we ought to have refuted them thus, since, as Tertullian says, there's nothing more due to the vanity of men than to be railed at. We hope that these Extracts will serve to demonstrate the utility and necessity of the present Collection, for that this Society having affected to give the world such false Ideas of themselves, and representations quite different from what they really are, it was but just to present men with the true

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*true pictures of these Fryars, and give them the occasion To know them by their Fruits, Mat. 7. 16.*

*The other pieces of this Collection serve to prove, they imploy all sorts of means to enrich themselves, and that nothing escapes the claws of their avarice*

*The first stories we report, are taken out of works so authentique, that to name them will be sufficient to exempt their credit from question, as being Extracts out of a Memorial presented to His Majesties Council by the Vicar-General of the Order of Cluny in Almaine, others out of a book of a famous Benedictine Fryar in Almaine, and others from an arrest of the Parliament of Metz.*

*The residue are Extracts of a Spanish Book, Intituled, The Theatre of Jesuitisme, or the Jesuitique Theatre; being an Apology for other Orders of Religion against the Jesuites addressed to Pope Innocent the 10th, and Printed at Conimbre in 1654. But*

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*because this book is not well known to the world, and men may possibly scruple to give it the credit it deserves without a more particular knowledge of the Author, and occasion that moved him to write, we shall endeavour in few words to satisfie their doubts:*

*To begin with the Occasion that gave birth to the Theatre of Jesuitisme; we are to observe that the licentiate Esclapes, having made a Book Intituled, A manifest addressed to all the Faithful in Jesus Christ; of the wicked maximes taught, maintained and practised by the Jesuites: Another Author under the name of Doctor Aquila answered it by a Book which appeared with this Title, Ladrone el Perro y no me muerda: Let the Curr bark at me but not bite me. This pretended Doctor undertook in this work to justify all that Esclapes had reproved, and to shew he understood not the matter he Treated of, when he affirmed the Jesuites to have been sole Authors of  
those*



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those *Maximes*, whereas they had only followed the *Authors* who preceded them, and especially the *Dominicans*, in whose *Books* they had learnt them.

The *Author* of the *Theatre* of the *Jesuitisme* undertakes by that *Book*, the refutation of *Aquila*, and the defence of all the *Authors* he had attacked.

The *Book* is divided into two parts: The first comprehends the refutation of *Aquila* upon the *Maximes* reported by *Esclapes*: We have taken nothing out of this; The *Moral Doctrine* of the *Jesuites*, not long since published, containing large *Extracts* made of that part: We have confined our selves principally to the second, as conducing most to the design of this *Collection*, which is to demonstrate the practice of that doctrine in the Conduct of the *Jesuites*.

We shall observe here onely two things: 1. That this passed in Spain the  
a 3 same

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*same time when the pernicious Morals of the Jesuites were attacked with such zeal and success in France.*  
2. That the Author says, he affirms not any story in his Book, but what concerns the Society intire, or some particular person, whose protection and defence the Community undertook, and for whom by consequence they are responsible. To which he adds, that 'tis visible, that among the Jesuites, 'tis not so much the particular persons that offend, as in other Orders of Religion, who correct and expell them that are guilty, but that a general dissoluteness hath seized the whole body; which he justifies by the words of Azeuredo, and Villa Sante Jesuites of Spain, who renewed the Sect of the Illuminated Heretiques, and having been imprisoned and interrogated upon their abominable Tenets, answered the Magistrates, That if they were imprisoned for them, they might have as well imprisoned the Society.

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*As for the Author of the Theatre of Jesuitisme, the name of La Pietad, which he assigned was not his true Name: He was a Natural Son of the deceased King of Spain, and hath been alwayes reputed very considerable in the Court at Madrid: Nor was it his intention by that assumed name to conceal his composure of that work, which he hath alwayes publickly owned as the true Author thereof; and had it been feasible to have confined the Book to the Kingdome of Spain, he had prefixt his Name, since none in that Realm but knew it his work; but his modesty and humility inclined him to hide his name from those of forreign Countries who were ignorant of it.*

*He was a Dominican when he composed the Book; his name is Ildefonso de S. Thomas a Sancto Thoma: And though his Book by the Credit of the Jesuites hath been condemned and put into the Index Expurgatorius, it hindered him not from being named successor*

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cessor to John de Pallafox in the Bishoprick of Osme, and presently after in that of Placentia worth fifty thousand Crowns annual rent; and lastly, in that of Malaga, which he is now possessed of, having preferred it before that of Placentia, though it be worth but twenty thousand Crowns, which is thirty thousand Crowns less than the other, to justify this choice, he said, that the Monastery where he made his profession was in the City of Malaga; though the more probable cause may be, that being a person of most accomplished piety, having past all the Offices and Dignities of his Order, he gladly embraced the occasion by his dis-interestment on this occurrence to edifie the Church, and lessen his account to be rendred to God, which would have been increased, had he continued in charge with a Bishoprick so considerable as that of Placentia, being one of the richest of Spain after Toledo.

The

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*The King of Spain hath acknowledged him his Son, and he was made Bishop in the Life of the King. The three Bishopricks mentioned, were all void in less than three months; so that he hath stood charged with no other Church but only that of Malaga, and is highly esteemed in his Diocess; He is reputed one of the greatest and most zealous preachers this day in Spain, and applies himself much to Confession, and the direction of Souls committed to his care.*

*His Mother was Maid of Honour to Isabel of France, late Queen of Spain, and was Sister to the Marquesse Mortara Governour of Milan; but being with Child, the King to save his Honour married her to the Marquess Quintana, one of the greatest and richest Lords of his Court. The Marquess had that passionate love for this Lady, and gave her those Evidences of real affection, that she held her*

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her self obliged to testifie her acknowledgements, by revealing the secret of her being with Child by the King before her Esponsals with the Marquess her Husband : But all the Protestations she could make of inviolable fidelity to him could not save the poor Marquesse from receiving in this news his mortal wound, for though he gave his Wife no testimony of it, he was seized with such grief upon the report, that it brought him to his end within two months after.

The Marquesse having lain in retired into a Monastery, whence she took great care of her Sons education, and afterwards became a Nun and died there : But having before told her Son who he was, he took a resolution to take the habit of St. Dominique in the City of Malaga, about which is scituate the Estate he quitted to become a Fryar of that Order, wherein he lived ever since, and continues

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*continues at present with the dignity of Episcopacy, and a high reputation of singular piety.*

*The Merit and Piety of the Author of the THEATRE of JESUITISME takes away all doubts of the truth of the facts he reports. What remains, but to add, a word of those pieces that immediately follow this PREFACE, and to observe that they are common to all parts of the Collection, being Prophecies, whose accomplishment is seen in all the Stories whereof the work is composed, which are but effectual Comments and Explications of what hath been predicted.*

*It is not our purpose in this Treatise, or others, to heap all the examples that might be brought on the Subject, which might require an infinite number of Volumes, but*  
to

**The Preface, &c.**

*to pick out the most Authentique,  
and proper to justifie that we under-  
take to prove.*

**Mar. 31. 1670.**

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**Licensed, and Entred according  
to Order.**

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**THE**




THE  
Moral Practice  
OF THE  
JESUITES.

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The words of *St. Paul*, taken out of the third Chapter of the second *Epistle to Timothy*.

Interpreted of the *Jesuites* by the *Pious and Learned Bishop of the Canaries, Melchier Canus*, the *Famous Divine* of the Order of *S. Dominique*.

Acknowledged accordingly by *Orlandin* the *Jesuite*, in the *History of the Society*.

1.  Now then that in the latter dayes  
perillous times shall come.

2. For there shall be men who  
shall be lovers of themselves, co-  
vetous, boasters, proud, blasphemers,  
disobedient to parents, unthankfull, unboly.

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3. Wub-3

3. Without natural affection, truce-breakers, false-accusers, incontinent, fierce, despisers of those that are good.

4. Traytors, beady, high-minded, lovers of pleasures more than lovers of God.

5. Having a form of Godliness, but denying the power thereof, from such turn away.

6. For of this sort are they that creep into houses, and lead captive silly women laden with sins, led away with divers lusts.

7. Ever learning, and never able to come to the knowledge of the Truth.

8. Now as James and Jambres withstood Moses, so do these also resist the truth; men of corrupt minds, reprobate concerning the Faith.

9. But they shall proceed no further, for their folly shall be made manifest to all men, as theirs also was.

12. Yea, and all that will live Godly in Christ Jesus, shall suffer persecution.

13. But the evil men and seducers shall wax worse and worse, deceiving, and being deceived.

The Prophecy of St. Hildegard.

A D V E R T I S E M E N T.

**T**He Prophecy of St. Hildegard hath been applied to the Jesuites by many persons, and among others, by D. Jerome Baptista de la Naza of the Order of St. Dominique, afterwards Bishop of Albarazin and Balbastro, whose Elegy may be seen in the Acts of the Chap. General of that Order Celebrated at Rome in 1629. 'Tis said of him, that all his life he observed exactly the rules of his Order, even in the smallest matters, and added thereto in his practice frequent Fasts, and instead of cords made use of chains of iron in acts of Penance and Mortification; his constant exercises were Prayer and Reading of Godly Books; he had the gift of Prophecy, was of great Wisdome, and excellent Understanding, whereof his Master St. Lewis Beltrami and his Books give ample testimony and a clear evidence: He spent fifty years in the Ministry of the Word, and when he preach'd his face was often seen to shine with extraordinary lustre; his Charity, when Bishop, made him very poor, for he gave all his Goods, even the Bed he lay on, in Almes; his Confessor assures us he never sinned mortally, and in the seventieth year of his Age died at Albarazin reputed a Saint.

The *Holy Woman* speaks of a sort of men to come in the last Ages : And 'tis observed in the Life of *St. Engelbert* the *Martyr*, Arch-Bishop of *Cologne*, written by an Author his *Contemporary*, That in the life of that *Prelate*, when the *Dominicans* and *Franciscans* came to *Cologne* to Found for themselves Houses of Religion, the *Ecclesiasticks* murmured, and endeavoured to persuade the Arch-bishop to expel them; alledging for reason, their fear that these were the men of whom *St. Hildegard* had Prophefied; to which the *Prelate* made answer, that there was no cause of complaint against those Orders, for that till then they had not given other than good Examples; but the time would come, when that *Prophecy* should be fulfilled; which in the Margent of this *Prophecy* in the *Annals* of *Baronius* is observed to be these latter dayes.

I shall relate the *Prophecy* as I find it recited in *Bzovius* a famous Author; for though the Copy, the Bishop of *Albarazin* followed in his *Commentary*, differ somewhat from that *Bzovius* made use of, yet both agree exactly in sense.

*The Marvellous Prophecy of the Abbess Hildegard, Reported by Bzovius in the 15th Tome of his Ecclesiastical Annals, Anno Dom. 1415. Q. 39. under Pope John 23.*

**T**Here will arise men without a Chief, who shall feed and grow fat upon the sins of the people, but profess themselves of the number of Beggars; shameless in their behaviour; studious to invent new wayes to do mischief; a pernicious Order odious to all wise men, and those that are faithful to Jesus Christ, healthy and strong, but lazy and idle, that they never work, pretending beggery, busie antagonists against the Teachers of the Truth; by their Credit with Great Ones opposing the Innocent; having four principal Vices rooted in their hearts by the Devil; *Flattery*, to gain gifts from the World; *Envy*, to make them impatient to see good done to others, and not to them; *Hypocrisie*, to please by dissimulation; and *Detraction* to render themselves commendable by dispraising others; *Preaching* incessantly to Secular Princes to procure themselves applause from the people, and to seduce the simple, but without Devotion or Example of true Martyrdome, robbing true Pastors of their Rights to administer the Sacraments, and depriving the Poor, the miserable and the sick of their Almes, cajole-

ing the populace, and courting their favour, familiar with Ladies, and other women, and teaching them to cheat their husbands, and give away their goods to them in private; receivers of ill gotten goods, saying, give them to us and we will pray for you, and obtain pardon for all your sins; making these they Confess to forget their kindred; receiving goods from robbers on the high-way, extortioners, sacrilegious persons, usurers, fornicators, adulterers, hereticks, schismaticks, apostates, lewd women, perjured tradesmen, corrupt Judges, cashiered souldiers, tyrants, and all other miscreants led by the Devil; living deliciously, passing this transitory life in society, and at last falling together into damnation; having the world at will; but the people will by degrees grow cold towards them, and having by experience found them seducers, cheats and impostors, will hold their hands from further gifts; then will they run about their houses like famished or mad dogs, with their eyes to the ground, shrinking their necks like *Vultures*, seeking bread to satisfy their hunger; but the people will cry out, Woe be to you, ye children of desolation, the world hath deceived you, the devil is seized of your hearts and mouths, your minds are gone astray in vain speculations, your eyes were delighted with beholding vanities, your delicate palates have searched out the most pleasant wines;  
your

your feet were swift in running to mischief, and you may remember you never did good; you were the fortunate malignants, pretending poverty, but very rich, and under colour of simplicity, of great power; devout flatterers, hypocritical saints, proud beggars, offering petitioners, wavering and unstable teachers, delicate martyrs, hired confessors, proudly humble, piously hard-hearted in the necessities of others, sugred slanderers, peaceable persecutors, lovers of the world, sellers of indulgencies, disposing all things for your convenience, admirers of luxury, ambitious of honour, purchasers of houses, sowers of discord, building still higher and higher, but not able to attain a height equal to your desires; and now ye are fallen as *Simon* the Magician, whose bones were bruised, and his body struck by God with a mortal plague upon the Apostles prayer; so shall your Order be destroyed by reason of your impostures and iniquities: Go then you teachers of sin, the Doctors of disorder, Fathers of corruption, Children of wickedness, wee'l no longer follow you for Guides, nor give ear to your doctrine.

*An Expository Comment upon this prophecy by the Right Reverend Don Jerome Baptista de La Nuza, Lord Bishop of Albarazin, and afterwards of Balbastro; whereby it appears that 'tis so be applyed to those who call themselves the Society of Jesus, though their actions and opinions bespeak them his enemies, being contradictory to His, which they profess with their mouth, but deny in their works:*

Reported by the Author of *Theatrum Jesuiticum*, pag. 183. as a true Copy of the Original under the Prelates hand, remaining in the Convent of Dominicans at Saragosa.

1. *There will arise men without a Chief, who shall feed and grow fat upon the sins of the people, but profess themselves of the number of Beggars.*

**F**irst, It appears this is spoken of Ecclesiastical persons, for of them the Prophet said, *That they did eat the sins of the people*, which is the same with the *Holy womans* expression in the Prophecy.

Secondly, They must be of a begging Order, which she confirms on another occasion by express words to that purpose: (*Assumentes posine*



*exemplum mendicandi*) And though the *Jesuites* are not comprehended in any of the four Orders of Fryers Mendicant, yet have they Brieves like theirs, whereof they glory in their Books, and make use upon occasion.

*Thirdly*, That they shall be an Order which shall not bear the name of their Founder or chief, which is the meaning of those words, *Sans Chef*, and denotes what is afterwards intimated in the name *La Compagnie*, which *Hildegard* uses, where she saith, *That they shall live deliciously in the Company or Society*; a name not newly assumed, but from the time of their foundation, as appears by their Constitutions and Histories; you anger them as nick-named if you call them *Innigistes* or *Loyolistes*, from *Innigo de Loyola* their Founder, and though they new Christen'd him *Ignacius*, yet will not they be content to be called *Ignacistes*, but diligent only in that of the *Society*, as most honourable; though other Orders, as the *Fryers*, *Predicants* and *Minors*, who pass usually under those Appellations, think it no affront to be called *Dominicans* or *Franciscans*, from the names of their Founders.

The Abbot *Jacobim* neer contemporary with *St. Hildegard*, whose prophecies the *Jesuites* say are to be understood of them, is of the same opinion with her, calling that sort of men he speaks of *Turba Affciata*, a *Multitude living in Society*.

What *Solomon* sayes of the *Locusts*, that they have no King, yet go forth by bands, may be applyed here as agreeable to the *Jesuites*, who in their Constitutions assume the title of *Universa Societas*, *The whole Society without a head.*

2. *Shameless in their behaviour.*

The whole world with an unanimous Vote still censure them impudent in all their actions; when they undertake any thing, happen what will, say what you please, it never troubles them; there's not a sort of men under heaven that care so little what becomes of the most important concerns, provided they may obtain their desires; we have instances of their impudence against the Cardinal of Toledo, *D. Gaspar de Quiroga*, who had been their great friend, and *D. Jerome Manrique*, whom King Philip the second had given them for Visitor. 'Tis a maxime amongst them, that *to promote self-interest is the only wisdom*, for what men say for the present is soon forgot: The Prophecy in *Latins* declares them *sine rubore*, so shameless they cannot blush, but like *Libertines*, nor fear nor care for any thing.

3. *Studious to invent new ways to do mischief.*

Who invented and practised Confession by  
Letter?

Letter? Who would have obliged Penitents to discover their complices against their wills? Who have said that a Fryer may marry upon a Revelation he shall imagine certain or probable, and not only marry but refuse to obey his Superior in any matter whatever, or the Lawes which oblige all other men; that he need not go to Confession who hath a Revelation, he is in the state of Grace? Hence it comes that men of Religion traffick and deal in merchandize, and a hundred other things full of impurity, usury and simony.

'Tis matter of astonishment how they all defend whatever any of their Society hath said, though never so new, never so scandalous. To verifie this Prophecy they have filled the world with new tricks and devices, and from the magazine of their invention furnished impostors with subtle artifices and cheats in all matters of consequence, whether great or small.

*And our pernicious Order advises to all wise men, and those that are faithful to Jesus Christ.*

'Tis to be admir'd there's not a person but complains of them, and the manner of their acting; the world observes they love to intermeddle in all sorts of affairs, to tamper with inheritances and successions, to give frequent visits to Ladies, that they are fine hypocrites, flat-

sters of Princes, enemies to men of Religion, full of artifice in their proceedings, presumptuous, main sticklers for credit from knowledge and virtue, practising respect of persons as a piece of their decalogue, and a thousand things more of the like nature; and yet they have advocates who plead, while all the world murmurs against them, that all the world esteems and honours them; that is, as one expounds it, *Men abhor them in their hearts, but must praise them with their lips.*

5. *Heathy and strong, but lazy and idle, &c.*

This needs no Comment, every hours experience expounds it.

6. *Pretending beggary.*

They appear Beggars, but are not so, for in truth 'tis but for a colour of mortification that they sometimes send of their young men to beg; and if the old ones do it, they eat not the bread that's gathered, but either sell or give it away: *Valentia* knows so much, that we need not add more to disabuse the world in this particular.

7. *Strong Antagonists against the Teachers of the Truth.*

So true of the *Jesuits*, that one would think they

they had made it their task to contradict the Fathers, and if they Comment on St. *Thomas*, 'tis that they may the better oppose his judgement, as appears by their books. To prove this, see how *Molina* handles St. *Augustin* upon the *Efficacy of Grace*, he calls him cruel, and adds other very strange epithites, because the Father attributes not to free-will all that this *Jesuite* allows it.

3. By their Credit with Great ones, oppressing the innocent.

The F. Provincial of the *Dominicans* of *Arragon*, in his Memorial presented to King *Philip* the second, in Answer to the Calumnies of the *Jesuites* against that Order, affirms it a matter of certain truth, that these Fathers maintain one of their *Society* constantly at Court, on no other employment but to make continual complaints to the King and the *Nuncio* against the *Dominicans*, which they do upon the least occasion offered from any matter that occurs in the *Dominicans* writings. The same Provincial proves that the *Jesuites* do this in things absolutely false, to incense the King, and exasperate the *Nuncio* against the *Dominicans*. I pass over a thousand fabulous stories they have composed which they would make Authentick by the amity of Princes, and their credit with Great Men,

*Mm*, to disparage and destroy the reputation of other Orders of Religion, as they possess men of power in private addressees with ill opinions of those who are not their friends, and bespeak their protection against all such as bear ill will to their Order.

9. *Having four principal Vices rooted in their hearts by the Devil, flattery to gain gifts from the world.*

Judge now, whether the *Jesuites* be not guilty of this Vice, and those others of envy, hypocrisie and detraction wherewith they are charged by the *Prophecy*; see whether they use any vaile to cover them, or practise them openly in the face of the Sun, especially their flattery. There's not a Race of men in the world, that flatter and sanctifie their Profelytes as these men do. To be of their Congregation, and to be a Saint, are in their dialect terms equivalent, though the person be a publick usurer, as he that is not their friend cannot (in their language) be of the Communion of Saints. Their Envy and Hypocrisie are so palpable, that the Text needs no interpreter, but their practice to make it intelligible.

10. *Detraction to render themselves commendable by defaming others.*

They never scruple at slanders, if they may serve for their honour or the credit of their friends, railing themselves on the ruines of others. When *Seneca* advised to be moderate in Commendations, and sparing in Dispraises, lest by excess in the one men incur suspicion of flattery, and in the other be lyable to the censure of malignity; we may think he had these Fathers in prospect, and provided a remedy for their disease who are fallen into extreams on both sides, directly opposite to the duty he commends, for they speak too ill of good, and too well of bad men, and slander both the doctrines and the persons of the Saints; that they may bring the one and the other out of credit, and exalt themselves above both, in letting us see they have greater authority, and have learnt things the Saints never knew: This produced that expression in their Publick Act, *We are to give Molina thanks for inventing that which St. Augustin could never have found.* 'Tis their common discourse, that other Orders of Religion are but dregs or trees past bearing, that they are sprung up in their place full of that quick spirit and vigour which at their first institution flourished in other Orders now in decay.

They

They stick not to say, that the Orders of *St. Dominique*, *St. Francis*, and others are but a trouble to them, a surcharge to the body politick, and superfluous members of the Ecclesiastical, the Rector of their Colledge at *Majorca* a few years since had the impudence to write to the Provincial of the *Dominicans* at *Arragon*.

- § 1. *Preaching incessantly to secular Princes, to procure themselves applause from the people, and seduce the simple, but without devotion or example of true martyrdom.*

'Tis a common saying that the *Jesuites* keep themselves to be Confessors, having no inclination for martyrs, whose *Catalogue* among them is so short, that you may count them all on your fingers of one hand : This was the ordinary discourse at *Rome* when *Venice* published Edicts against the *Apostolick See*. All *Catholicks* under the *Popes Obedience* were in danger of that *Conjuncture*, but the *Jesuites* went fairly off of themselves for fear of those Prisons, Banishments, and greater punishments, which Religious persons of other Orders underwent and endured ; fear had a stronger influence, and more powerful operation on the spirits of the *Jesuites*, than the love of the truth which kept up those of other Orders from retyring voluntarily or by force : But the *Jesuites* were safe enough, having



ing a cloak for their knavery, in pretending they were expelled, whereas they withdrew of themselves, and claiming merit for choosing to run away, which they would make the world believe they were forced to by violence.

Thus the *Prophecy* describes accurately their manner of preaching, and maintaining the Faith among the Great Ones without hazard of life. The Apostles and Preachers of the Gospel went among infidels, like Sheep among Wolves, exposing themselves to Martyrdom for the propagating of the Faith; and the *Dominicans* and *Franciscans* treading their steps, have since the beginning of their establishment swelled the *Catalogue* of their Martyrs to a volume: But the *Jesuites* being to preach at *Japan*, and seeing their persons in danger by the displeasure of the Emperour there, addressed themselves to King *Philip* for a guard of Soldiers, that they might preach in safety; which was so scandalous to all that knew it, that *D. Michael de Bonavides* Bishop of the *Philippines* held himself obliged to write thereof to the King; and though they were the first Preachers in most parts of *Japan* and the *Indies*, they can hardly name a martyr of the *Society*; which appears strange where the cruelty of the people, and averfness from the Gospel, might have made many.

12. *Robbing true Pastors of their Rights to administer the Sacraments.*

When I consider what happened in the time of Gregory 13<sup>th</sup>. I think it easie to demonstrate how properly this may be applyed to the *Jesuites*: As soon as they entred *Japan*, they perswaded the Emperour of the Countrey and the Pope, that it was not expedient to admit any persons to come thither who differ'd from them in Habits, Customs, or Ceremonies; giving for reason, that the new Converts would be scandalized at the diversity. As if the Church were not like a Monarchy, composed of different estates, and compared in Scripture to a Queen attyred in divers colours; but were wholly Jesuitical in habit and all other things. This reason was sufficient to surprize the Pope, and procure them his Grant, that none but they should enter *Japan*; so that had there been a Bishop for the Countrey, he was excluded his Diocese: A thing never heard of, to shut the door of the fold against the true shepherds, and hinder them to administer the Sacraments; which hath been the Cause that many have renounced the faith for want of Confirmation: But such is the consequence of the *Jesuites* Doctrine, that Confirmation and Orders by Bishops are not necessa-

ry. And that this is their tenet, the occurrences of *Japan*, the passages between the *Jesuites*, and the Papers sent to the Pope by the Bishop of the *Philippines*, and the *Jesuites* actions in *England* and elsewhere, do clearly prove.

13. *Depriving the poor, the miserable, and the sick, of their Almes.*

This needs no explication, every poor man knows it.

14. *Cajoling the Populace, and Courting their favour.*

'Tis certain, they labour nothing more than for the favour of the people, and gain the multitude to their party, by publishing Letters, which are often counterfeit; pretending success in their affairs, and feigning miscarriages in their adversaries, and ludeing their misfortunes when their interest requires it: They tell stories of *Japan*, *Poland*, *Almaine* and *Rome*, and if it may serve their Turns they will forge news upon the places they live in, though they are sure the next day to be convicted of lying; but they care not what happens if they attain their ends in cheating the people to think favourably of them: Wherein they are so confident, that they boldly told Pope *Clement* the 8th, that

that if he decreed any thing against them in the matter of Ayds, the whole Church should smart for it.

15. *Familiar with Ladyes and other women, teaching them to cheat their husbands, and give away their Goods to them in private.*

The Prophecy is so clear in this particular, that who knowes the *Jesuites*, knowes the meaning of it without an Expositor.

16. *Receivers of ill gotten Goods.*

I know not to whom the words may be better applyed. 'Tis not long since their establishment, yet are they more rich than all the Mendicants and other orders of Religion, but 'tis no wonder, if you Audit their Accompts, and examine their wayes to get money expressed in this Prophecy: for they take it from all the world, Robbers, Usurers, Merchants, corrupt Judges, debauched Youths, Apostates, Sodomites, Whores, and generally from all those who live contrary to the Evangelical Law: And when I see how close they stick to such sort of people, and make use of them in their affairs, I know not whether they have not some secret surreptitious priviledges, to compound with these sinners for some Almes they

they receive, or for promoting some other Concerns of the Society: I can produce some instances, and have read in their Constitutions, that their General ought alwayes to labour the obtaining new priviledges, exemptions and favours for the Society.

17. *Saying, Give them us, and we will pray for you, and obtain pardon for all your sins.*

The years now last past have discovered their practice towards persons of whom they have most need in their affairs: They tell them the Society is charged with their sinns, and will repent for them, so that the sinners need take no care, but repose in security, bearing them in hand that they shall be sanctified though they do nothing in order to it; and instead of instructing them in the fear of God, leading them through vain hopes into the paradise of fools.

18. *Making those they confess to forget their Kindred.*

There are so many examples of the Jesuites extraordinary avarice in engaging their Disciples to give them their Estates, to the prejudice of their Kindred whom they leave in poverty, that the tenth part of what we know is sufficient to verifie the prophecy.

19. Re-

19. *Receiving Goods from Robbers on the High-ways, Extortioners, sacrilegious persons, &c.*

See the Commentary, Num. 16.

20. *Living Deliciously.*

The whole world can witness of the *Jesuites*, that self-denyall is no part of their practice; none wear finer Linnen, none lye on softer beds. And they that would excuse them for not using woollen about their persons, nor in their beds, tell us, the seams of the finest Linnens are troublesome to them. They never rise before-day to say Mattens; they know no Vigils, nor Fasts, but what Seculars who live most at ease, do observe. They make excellent cheer, drink the best wines, and are stored with all sorts of the most delicate Liquors: for Furniture and Householdstuffs they exceed the Grandees of the world, with this advantage, that the *Jesuites* are at no pains, and as little Cost to get them. And though they fare so well, and admit of no extraordinary Fast, yet have they procured Brieves of Dispensation for Lent, and such other Fasts as their Superiours may impose.

21. *Passing*

21. *Passing their transitory life in Society, and at last falling together into Damnation.*

The word *Society* is so proper to the *Jesuites*, as we observed before, that it serves for an Argument, the prophecy aims at them.

22. *Having the World at will.*

More may be said of this than my brevity will allow; it shall suffice that they dispose all things before hand to bring more Grist to their Mill, and in all their affairs propose no other end but their advantage and particular interest.

23. *But the people will by degrees grow cold towards them, and having by experience found them seducers, cheats and impostors, will hold their hands from further Gifts; then will they run about their houses like famished or mad Dogs, &c. But the people will cry out, &c. Remember you never did good.*

I see not the Prophecy altogether fulfilled in this point, yet true it is the world begins to know the *Jesuites* better than formerly; and there be many that say of them the same things that *St. Hildegard* doth, having discovered at length that all is not Gold that glisters in them.

24. *You*

24. *You were the Fortunate Malignants.*

Consider well all the following Epistles, and you shall see that the eloquence of *Demosthenes* could not have invented more proper or elegant to declare the thoughts lay concealed in the hearts of the people: They call them first, *The fortunate Malignants*, who under colour of sanctity pretend great trouble and care for the credit and reputation of other orders of Religion, as if they came with that heat and fervency that is necessary to repair that vigour and strength they have lost by age. Their envy appears in telling their friends tales to the disadvantage of other Orders, publishing the Crimes of some Fryers, and feigning stories of their condemnation, which they deliver in a compassionate Accent, full of tenderness and sympathy, casting words by the by of the dangers they are in, for no other end but to perswade the hearers into fear for them, and a solicitous care for their safety, though in truth they do it only out of envy against other orders, whose Grandeur is their trouble, whose growth and increase, they esteem their wane and decay.

25. *Pro-*

exp



25. *Pretending poverty, but very rich.*

This is the character St. Bernard gives of such Fryars, who being Votaries of poverty labour for riches, and to live in plenty of all things: Examine whether this agrees not with the *Jesuites*, who call themselves poor, and would be thought so, but in the mean time receive more yearly than all other Orders of Religion together.

26. *And under colour of simplicity, of great power.*

They do what they please, while they pretend to the innocence of Doves, and compass all their designs by holding their peace, and catch the bird while others make a noise in beating the bush.

27. *Devout. Flatterers.*

To say, such a one is of our Congregation is sufficient with them to make him pass for a Saint.

28. *Hypocritical Saints, Proud Beggars.*

Experience in these particulars surpasses expression.

C

29. *Offering*

29. *Offering Petitioners.*

'Tis their custom to begge and petition for favours from others by offering them theirs, their intercession, their cares, their good offices; and to give them their due, there's none better able to perform what they offer their *Devotes*, for they accommodate all sorts of people; they finde Clients for Lawyers, Servants for Masters, Scholars for Professors, Tutors for Children, Brides for Young men, and Bridegrooms for Ladies, Offices and employments for other persons, in Cities and Families of Princes; though now they are very cautious what Domestiques they commend to Lords and Ladyes, because they have been formerly unlucky in some, who chose rather to be faithfull to their Masters than Spyes for the Society, who placed them there on no other design but to know by them all that passed in the Family.

30. *Wavering and unstable Teachers.*

Their Books shew how little solidity there is in their doctrine, and on how weak foundations and false grounds they rely for advancing conceits and new-fangled opinions opposite to those of the Fathers and Ancient  
Doctors

Doctors, received and approved by the Church, whom they would abase to exalt themselves in their place, and so become the Rabbines of *Christendome*.

31. *Delicate Martyrs.*

The state of Religion is a kind of Martyrdom, but that of the *Jesuites* so full of delicacies and pleasures, that it may be thought a Regal condition. They have no woollen to their skin, no abstinence, no Fasts, no Vigils, no Cloyster, no other thing to afflict the body, but are like those delicate Souldiers St. *Jerom* speaks of, fitter to spin with *Penelope*, and live in dalliance with *Paris*, than fight with *Hector*, or watch with *Ulysses*.

32. *Hired Confessors.*

Reflect well on this Epithet, and you shall perceive what profit they have made, and still to make every day by Confessions. Have you ever known a person who confesses to them, who left them not at his death his whole estate, or at least a Legacy very considerable? Besides what they hook in by a thousand Artifices in the life-time.

33. *Proudly humble.*

Humble in appearance, but really proud, abasing themselves outwardly, while their thoughts are employed to exalt themselves above all the world.

34. *Piously hard-hearted in the necessities of others.*

This we see in their dealings with the Children and Kindred of some persons who have left their Estates in their hands, in confidence of a compassionate and pious regard from them to the necessities of the Orphans, but they have deceived the hopes of the Parents, and miserably frustrated the expectations of the Children.

The poor receive almes from the Superiours of other Orders so often that they are ashamed to begg of them; but who ever saw the *Jesuites* give away a penny they could make use of? In short, they are better Preachers than practisers of that Precept in the Gospel, *Give Almes*, for they get every day more and more wealth, retain tenaciously what they have gotten, and hardly part with other mens Estates in their hands, on what Accompt soever they are possessed of them, but though they see the  
owner

owner perish for want, they'll not spare him a farthing : The world is full of instances of this kind.

35. *Sugred Slanderers.*

With what sweetness do they express all the evil they please of other men ? and to shew their compassion for the misfortunes of other Orders, they will recount the fall of some Fryar, and covering their malignity with some specious pretence will write things to the disparagement of Religion and its professors, or any other persons who are not in their books. *Ribadencira* their founders Companion, in the book he writ of *Tribulation*, produces the Example of *Savanarola*, only that he might say he was a *Dominican*, to cast odium on the Order by the miscarriages of a particular person.

36. *Peaceable Persecutors.*

They persecute so gently, that they seem not to touch men, and in the mean time make so cruel a warre against those they love not, that no secret poyson kills more infallibly. It is their Maxime, Never to forgive, but to dissemble a while to gain opportunity of a severer revenge.

37. *Lovers of the World.*

The truth of this Prophecy is demonstrated by the *Jesuites* care to root themselves in the world, to settle themselves in the Palaces of Kings and Princes, Ecclesiastical and Secular, exalting themselves by degrees of favour, till they render themselves Masters of all, and how hardly they are gotten out of a Palace where they have once put their foot in, though but a moment. We see the same in their buildings, their Churches, and the Artifices they use to draw into their houses the most considerable persons of the places they live in, their Balconies, their Galleries, their half-Faces, their Foot-clothes, their Canopies, their Foot-stools, and other things never used by other Orders who studied more to undeceive then to deceive the world: consider further, how they have undertaken the instruction of youth, how they prefer in their Classes the Sons of Gentlemen and rich Tradesmen, carrying them in triumph to be Emperours and Captains of their Schools, though not perfect in the Alphabet, not regarding the poor who are excellent Schollars, and deserve the honour bestowed on the illiterate. Their principal intention is not the instruction of youth, but to gain by any means the amity of the rich, and favour of the powerful, to exalt them-

themselves, and become Masters of the World, which they intirely love, and at the same time most slavishly servec.

38. *Sellers of Indulgences.*

The *Prophecy* speaks not of the favours and indulgences of the *Pope*, which their Order hath not as the Mendicants, but is to be understood of their facility in granting large permissions to sinners by their loose opinions, whereof their books are full; which never fail to sell well, as being a Mine of conveniencies for wicked men, and a magazine of means to accommodate sinners; some to keep in their possession the Estates of other men, other to break the fasts, and slight the abstinences, and other laws of the Church, and others for matters of greater infamy.

39. *Disposing all things for your convenience.*

The whole world may learn of them the course they are to take for profit and convenience; they think of all things, foresee all things, provide and dispose all things at a thousand leagues distance, that nothing may scape them; and though this appear impossible, 'tis said of them, that they reason of things impossible to render them possible. This may be well

understood in another manner, for whereas the devout Founders of Religious Orders, imployed all their care to root out thence all sensual delights and pleasures of life, as the principal enemies of a Religious Estate, and of the Cross of Christ, the *Jesuites* seem to bend all their thoughts for good accommodations, good Linnen, good Stuffs, good Beds, good Chambers, good Horses, and good Provisions for their Voyages, good Victuals, besides extraordinaries which they want not; the best Fruits, the whitest Bread, and the best baked, and old Wine; of all which they have in their Constitutions, a Law which they observe punctually, and peradventure more then the Law of God, so that you may strictly call them with St. *Hildegard*, *Ordinatores Commodi*, a name most proper for them, for they have reduced carnal worldly enjoyments under rules, and recalled them into Monasteries, whence the Saints had carefully banished them.

40. *Admirers of Luxury,*

Which denotes their inclinations to sensuality, and the pleasures of the palate, and other irregular passions.

41. *Ambitious of Honour.*

We may fill a volumn on this *Articles* for they pretend



pretend to a Supremacy in Knowledge, in Vertue, in Sanctity, &c. In the time of Gregory the 13th. they attempted to take from the Order of St. *Dominique*, the Mastership of the sacred Palace, and were so importunate with that Pope, that they engaged him to propose it in Consistory, and had obtained their desires, had not the Cardinals represented the great services done the Church by the *Dominicans*.

*Ribadentira* the Jesuite, in the last Book he writ, giving an account of the Customes of his Order, saith, that though they have neither Quires, nor Fasts, nor Discipline, nor Penance, &c. yet they deserve higher esteem than all other Orders, whereupon he tells us admirable stories: For instance, when he gives the reason why the Jesuites assist not at Procession, he saith, *It is because they ought to have a more Honourable Rank than any other Order, and out of humility absent themselves.* To back this strong reason, he invents a Fable, which I understand not how other Orders can endure, That it was declared in the Council of Trent, *That the General of the Jesuites ought to have a place more Honourable then the Generalls of other Orders:* This impudent lye they publish not to the world, but disperse in private among their Confidants the Book that contains it, till the lye gather force, and then the Book shall be publick; in the mean time 'tis every day printed, and will in time

work out the effect they proposed to themselves. Such are their Artifices to fill the world with falsities for their credit and advantage.

#### 42. *Purchasers of Houses.*

They that are acquainted with the mysteries of their Trade, know that where houses are Let at dear rates, the *Jesuites* have the best part of them, especially at Court. In matters of merchandize and traffick, there is no trader so dexterous as they; the *Genoese* are dunces when compared to them in matters of Exchanges, wherein their gains are excessive, for their consciences are large, and their Trade universal, in small as well as great Commodities, in Puppets, and Babies, and other Trinkets and Baubles for Children to play with, and every thing else that brings in profit, be it never so vile, never so contemptible; nor is their trade limited to particular places, but is driven in all parts of the world, by Land and by Sea, by Corresponds, and Factories.

#### 43. *Sowers of Discord.*

There is not a City or kingdom where they are established, wherein they have not caused dangerous Commotions, so considerable in some parts, that they have troubled the Church;

as at *Venice*, at *Paris*, and in other places: the worst is, the Divisions they have sown, have taken such root that 'tis probable they will continue to the end of the world.

44. *Building still higher, but not able to attack a height equall to your desires.*

Were this understood of the buildings of the *Jesuites* it were literally true their edifices being alwayes the highest, and a league before you come to a Town, the first thing in view, are the towers of their Chappels, the galleries on their Houses, and the walls of their Churches, but yet they arrive not at the height they pretend to, for God resisteth the proud, and gives not Grace but to the lowly.

45. *But now you are fallen as Simon Magus, &c.*

Here ends the *Prophecy* of *St. Hildegard*, which shews the fall and destruction of the *Order* she speaks of, which we judge to be the Society of the *Jesuites* by all these marks, which by this comment appear so proper to them.

These are the words of that Pious Bishop. There is none but will acknowledge, that if we would search further into the interess'd and ambitious conduct of this Society since his time,

in excusing the grossest sins; seizing other mens goods, turning away the people from their true Pastors, oppressing honest men, and for destruction of Bishops, we might give you a more ample explication of the *Prophecy*, it being easie to prove, that this Society is estranged from God proportionably to its prodigious growth, and the grandeur whereof they are so jealous, hath served only to verifie that remarkable expression of the *Royal Prophet*; *The presumption of them that hate thee, increaseth ever more and more.*

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*The Conclusion of the Divine Professors at Paris in their ordinary Convocation, held Decemb. 1. 1554.*

**T**He first day of *December, Anno Dom. 1554.* The sacred faculty of *Theology* at *Paris* having heard the Mass of the *Holy Ghost* solemnly sung in the Chappel of the Colledge of *Sorbon*, was then the fourth time assembled by oath, to determine of two *Bulls*, said to have been granted by two Popes, *Paul 3.* and *Julius the 3.* unto those who affect the name of the *Society of Jesus*, which *Bulls*, the Parliament of *Paris* by their Usher sent on purpose, committed to the view and examination of the said faculty,

culty, the tenour whereof followeth :

And first of the *Bull* of *Paul* 3.

Then of the *Bull* of *Jul.* 3.

But before this Faculty would begin to treat of a matter of so great weight, all, and singular the Masters thereof made open & publick profession that they would not think, much less, decree or attempt any thing against the Authority and Power of the Pope; but as they and every of them, as obedient Children have alwayes acknowledged and confessed, so they now do sincerely, faithfully and willingly acknowledge and confess the Bishop of *Rome* Sovereign Vicar of Jesus Christ, and Universal Pastor of the Church, to whom Christ gave the fulness of Power, whom all persons of either Sex are bound to obey, to reverence his Decrees, and every one in his place ought to defend and observe : But soasmuch as all men, especially Divines ought to be ready to give satisfaction to every one that demands it in matters relating to the Faith, manners and edifying of the Church, the said faculty held themselves obliged to satisfie the demand, command and request of the said Court.

Therefore, all the Articles of both *Bulls* having been often read, repeated and understood, and according to the greatness of the subject, many months, days and hours, solemnly and most diligently discussed and examined, the said  
faculty,

faculty, with unanimous consent, but deepest reverence and humility leaving the whole matter to the correction of the Apostolick See, then at length past this judgement.

This new Society claiming peculiarly to it self an unuſual appellation of the Name of Jeſus, ſo licentiously and promiſcuouſly admitting any perſons though wicked, lawleſs and infamous, differing nothing from ſecular perſons in outward habit, in cenſure, in ſaying privately, or ſinging publicly in the Church the Canonical hours, in Cloyſters and Silence, in choyce of meats and of dayes, in Faſts and other various Lawes and Ceremonies, whereby the States of Religion are diſtinguiſhed and preſerved; having ſo many and various privileges, indulgences, and liberties granted it, eſpecially in the adminiſtration of the Sacrament, of Penance and the Eucharist, and that without difference of places or perſons, and alſo in the office of preaching, reading and teaching, in prejudice of the Ordinaries and Hierarchical Order, and in prejudice of other Orders of Religion, yea of Princes and Temporal Lords againſt the privileges of Univerſities: Laſtly, to the great grievance of the People, ſeems to violate the honour of Monaſtick Religion, enervates the ſtudious, pious, and moſt neceſſary exerciſe of virtues, abſtinence, ceremonies and aſterities, and gives occaſion to Apoſtatize freely from other Religious Orders, withdraws the obedience and ſubjection due to the Ordinaries,

naries, unjustly deprives Lords Spiritual and Temporal of their Rights, induceth disturbance in Civil and Ecclesiastical Policy, many quarrels among the people, many suits, differences, contentious amulations, and various schismes; All these things therefore, and others, having been diligently examined, and thoroughly weighed, This Society seems in the matter of Faith dangerous and to tend to the disturbance of the Peace of the Church, to the subversion of Monastick Religion, and more for destruction then for edification.

Remonstrances of the Court of Parliament of Paris to King Henry the 4th, upon the Re-establishment of the Jesuites, made by the Prime President M. de Hurlay, in 1604.

SIR,

YOUR Court of Parliament having deliberately considered of your Letters-Patents for Re-establishing within some places of their jurisdiction the Priests and Schollars of the Colledge of Clermont, assuming the Name of Jesuites, hath ordained that humble remonstrance be made to your Majesty, and charged me to represent some particulars, importing in our judgement the good of your affairs, and the publick safety (which depends on the preservation of your person) as the considerations which have stayed us from proceeding to the verification; and beseech I

descend

descend to the particular points, I am to render your Majesty their humblest thanks for the Honour you have been pleased to do them, in that you have vouchsafed these Remonstrances should be made by word of mouth, whereby your indulgence and goodness to us appears so much the more worthy of praise, as it differs from the austerity of the first Emperours of Rome, who gave not their subjects access to their persons, but ordered all demands and petitions to be presented in writing.

The establishment of those of this Order, who call themselves *Jesuites*, in this Kingdome, hath been judged so pernicious to this Estate, that all the Orders Ecclesiastical opposed their reception; and the *Sirbon* declared that this Society was introduced for destruction, not for edification; and afterwards in the assembly of the Clergy in *Septemb. 1561.* where the Arch-bishops and Bishops were present, and the Cardinal of *Tournon* President, this Society was approved of, but with so many clauses and restrictions, that had they been pressed to observe them, 'tis probable they had soon changed their abode.

They were received but upon *Proviso*, and by arrest of the year 1564. were prohibited to take the name of *Jesuites*, or *Society of Jesu*; notwithstanding this, they have not forbore to take that illegal Name, and exempt themselves from all powers Ecclesiastical and Secular: To re-  
 establish



establish them would increase their authority, and render their condition better then ever. This judgement was so much more worthy of your Court of Parliament, in that all your people and Religious *Orders* held it necessary to retain them with caution, to put a stop to the licentiousness of their actions then too great, which they foresaw would increase to the prejudice of the publick, and produce greater mischiefs then could then be discovered.

And as they vow universal obedience to the Pope, so the propositions in their doctrine are uniform, that they acknowledge no Superiour but the Pope, to whom they swear fealty and obedience in all things, and hold it an undoubted maxime, *That he hath power to Excommunicate Kings, and that a King excommunicate is but a Tyrant, that his people may Rise against him, that all the inhabitants of his Realm, who are in any the meanest Ecclesiastical Orders, what crime soever they commit cannot be judged traitors, for that they are not his subjects, nor under his jurisdiction; so that all Ecclesiasticks are exempt from the secular power, and without fear of punishment may lay bloody hands on sacred persons.* This they write, and impugne the opinion of those who hold the contrary propositions.

Two Spanish Doctors of Law, having written that *Clerks* were subject to the Power of Kings and Princes, one of the prime men of the Society

ciety writ against them, alledging, that as the *Levites* under the Old Testament were exempt from all secular powers, so are Clerks by the New.

Your Majesty will not approve of these Maxims, they are too false and erroneous: Therefore they that hold them and will abide in your Realm, must publicly abjure them in their Colledges; if they do it not, will you permit them to stay? they will subvert the foundations of your Power and Authority-Royall: if they do it, will you believe that by shifting places, they can lay down and take up again a Doctrine which is part of their Religion, good for *Rome*, and good for *Spain*, but quite contrary for *France*, which rejecteth that the others receive? if they say they can do it by secret dispensation, what assurance can you have of men nourished in a profession which by change and diversity of place becomes good and bad?

This Doctrine is common to them all, wherever they are, and make such progress in your Kingdom, that it will at last slip into the most reserved Societies.

At their establishment they had no greater adversary than the *Sorbonne*, which at present favours them, by reason of that multitude of young Divines who have studyed in their Colledges. Other Schollers will do the like; and will

will in time be advanced, and may be admitted into the chief Offices in your Parliaments, holding the same Doctrine, withdrawing themselves from your obedience, permitting the loss of all the Rights of your Crown, and Liberties of the Church of *France*, and judging Treason committed by a Church-man not punishable by your Lawes.

We have been so unhappy as to have seen in our dayes the effects of their instructions upon your sacred person; *Barrière* (I tremble Sir when I pronounce that word) was instructed by *Varade* the *Jesuite*, and confessedly had taken the Sacrament, upon the Oath he had administred him for murdering you. Having failed in his enterprize, others raised the courage of that little Serpent, who performed in part what was conspired.

*Gingnard* the *Jesuite* wrote books to justify the Parricide of the late King, and confirm the Proposition condemned in the Council of *Constance*.

Why should not we fear when we think upon these mischievous Acts of disloyalty, that they may be too easily renewed? If we must pass our dayes in continual fear to see your life in danger, what repose can we find in our own?

Were it not impious to foresee the danger and mischief, yet draw it so neer you? were  
not

not this to plunge our selves into the depth of misery, and not to desire to survive the ruine of the State which as we told you already is at no greater distance than of the length of your life.

Thanks be to God, Sir, for the mutual Amity between you and the Pope; God preserve you long in your Throne, and him in his Charge. But if age or infirmity shorten his dayes, and his Successor ill affected to your Crown, should insheath against you his spiritual Sword, as his Predecessors have done against other Kings of *France* and *Navarre*, what regret would it be to your Subjects to see in the midst of us so many enemies of your Estate, and Conspirators against your Majesty, as against that of the late King of blessed memory? how dreadfull would it be to behold them in the bowels of the Realm, who have been the Authors and principal Ministers of the Rebellion in his Reign, and not guiltless of his murder?

They say, they ought to be no more charged with past faults than other Orders and Companies which have failed no less than they. But it may be said to their prejudice, that though fault may be found in other Orders and Societies, yet it hath not been universal. The companies were divided, and all the members did not withdraw themselves from the

the obedience due to your Majesty, but those of their Society have continued united and close-linked in their rebellions, insomuch that not only not one of them stood on your part, but were all most partial for the ancient enemies of your Crown, used the advantage of being in your Countrey to act more maliciously against your interest: *Orbo* one of their Society being chosen for chief by the 16 Conspirators.

And if I may be allowed to interweave among our own a passage taken from foreign affairs, it shall be that lamentable one in the History of *Portugal*. When the King of *Spain* attempted the usurpation of that Kingdom, all the Orders of Religion stood firm in the obedience due to their King, the *Jesuites* only deserted him to advance the Dominion of *Spain*, and caused the death of two thousand Fryers, and other Ecclesiastiques, for which they had a Bull of absolution.

Their Doctrine and Deportment in time past caused that when *De Chastel* rose against you, there followed an Arrest as well against him as against those of their Society condemned by your mouth. An Arrest which we have consecrated to the memory of the happiest miracle of our time; judging from thence, that if they continued to bring up Youth in that mischievous Doctrine, and Damnable instruction,

struction, your life could not be in safety, which made us pass over those formalities which oblige us to judge of Causes in our Conuſance by regular instances, which we poſtpoſed to the ſafety of the publick, by ſentencing them who being peculiarly ſubject to the Jurisdiction of your other Courts, might in ordinary caſes have claimed exemption from ours, But

We had not any malice, envy or ill will againſt them in general or particular; if we had, God had puniſhed us for being their Judges, though the atrocity of the Crime, and the affection we had for your Maſteſties preſervation for the future, invited us to give this Arreſt, though executed within the Jurisdiction of the Parliament of *Rouen* and *Dijon*, by your commandement, and met with no reſiſtance from any but them, who were not well ſetled in their obedience to your Maſteſty, and could not but with difficulty part with their ill will and diſaffection to your Government.

They complain by their writings that the whole Society ought not to be charged with the faults of three or four: But their enormities are ſuch, that had they been reduced to the condition of thoſe, called *the Humble Fryers*, they had not had juſt occaſion to complain: one Fryar of that *Order* had plotted only the Aſſaſſinate of Cardinal *Borromeo* about thirty years ſince, and the whole *Order* was ſuppreſſed,  
and

and for ever abolished by Pope *Pius* the fifth, pursuant to a resolution of the Colledge of Cardinals, notwithstanding all the instance of the King of *Spain* to the contrary: our judgement is not so severe, if they say there is no comparison between their *Order*, and that of the *Humbled Fryars* theirs being far greater, we shall tell them that there is less comparison between a Cardinal and the greatest King of the world, exalted far higher above a Cardinal then their *Order* above the meanest that may be: That the *Humbled Fryars* were in less fault then they, for one only of them was author of the Assassinate of the Cardinal, but they all are guilty of your parricide by means of their instruction.

We do therefore most humbly beseech you, that as you approved of the arrest so justly given, and then necessary to deter so many traytors from conspiring against you, so it may please you to maintain it, and cast your eye back on the danger we then were in to see the life of our Common Father taken away, which is dearer to us than our own, and we could not but expect the shameful reproach of disloyalty and ingratitude; did we not keep in perpetual memory the danger you were in, since 'tis you have restored us our lives, our peace, and our estates. The remembrance of the past ought to serve us for precaution to take such *Order* that we be not for want of foresight buried in the abyss of  
a se-

a second ship-wrack. I cannot omit a particular petition on the behalf of the universality that you would have pity and compassion for it, which cannot but dread the consequences that may ensue upon the admission of so pernicious an *Order* as those we have spoken of.

These are in short our humble Remonstrances and Reasons that have stayed us from causing your letters to be published, fearing least we might be justly reproached to have proceeded with too much facility to the verification.

*Extracts out of the Book intituled, An Image of the first age of the Society of the Jesuites; wherein is seen that spirit of pride and self-esteem that reigns in this Society, even to extravagance.*

There need not any great researches to evidence that the *Jesuites* practise those maxims of pride they teach other men. That one book they composed to give the world an image and representation of their Society, is sufficient to demonstrate that ambition, vanity and presumption, inspire men, with nothing which these fathers believe not allowable, and that the desire of Honour and Glory they take for the object of their conduct in all things, hath transported them even to the utmost extravagances.

The



The Society is the fiery chariot of *Israel*, a troop of burning and shining Angels.

The Society, say they, is that fiery chariot of *Israel*, which sometimes made *Elisha* weep over that in which he ascended, and that now by the particular favour of God, this and the other world rejoyce to see it brought back in the necessities of the Church; wherein if you inquire for Armies and Soldiers which every day multiply by new victories their triumphs of the militant Church, you will find them in this Society, being a choyce Troop of Angels, who in Animal forms execute in this warfare the desires of their Sovereign head, Lib. 3. Orat. 1. Pag. 401.

As the Angels illustrated with the brightness of the Divinity shine as streams of light and perfection; so the Companions of *Jesus* imitating the purity of Angels are closely united to their Origin, that is, to God, from whom they derive those quick and acient motions, those clear and bright rays of vertue, losing all impurity of pleasures in that furnace of Sovereign and most chaste love that consumes them, and attaining such degrees of clarity and perfection, that they have sufficient, not only to trim their own lamps, but to communicate to others a light mingled with heat, being no less illustrious by the splendour of their vertues than divinely inflamed by the ardour of charity, *ibid.*

They are all eminent in learning and wisdom,  
'tis the Society of the Perfect.

They are Angels like St. Michael in their combats against hereticks, like Gabriel in the conversion of infidels, like Raphael in the consolation of Soules, and conversion of sinners by their Sermons and Confessions; they all express as much promptitude and fervency to confesse and catechize the poor and the ignorant as to govern the consciences of great Men and of Princes, and are all no less famous for their learning and wisdom, than those who direct and govern those Princes; So that we may say of the Society, what Seneca said in his 33. Ep. that there is inequality when eminent things are rare and remarkable, but that a tree is not admired where all others of the Forrest are of equal height. And here cast your eyes which way you please, you shall not discern any thing which would not be eminent above others, were it not placed among such as are of equal height, Lib. 3. Orat. 1. Pag. 402.

We cannot doubt now, but it was in their favour, as themselves assure us, that the Abbot Joachim prophesied, That at the end of the world there should be a Religious Order composed of Perfect men, who should imitate the life of Christ and his Apostles. These good Fathers are doubtless the same, for they are almost all perfect, and all so eminent in the Art of governing consciences,

ences, as they call it, that what is rare elsewhere is so common amongst them, that excellence looses its lustre, because it is common, and that miracles are not admired, because ordinary with them.

Sure *Avila* and *St. Francis de Sales* were thought of this Society, when they said, that we may be to seek a good Director of conscience among a thousand, since there is so great a number in this Order, that even those who confess the people are as learned, and as wise as those that confess Princes, that whereas elsewhere we may be to seek one good Director among ten thousand, we shall hardly find one bad among ten thousand of these Fathers, being all good and excellent, and numerous beyond imagination, and all as able as the Confessors of the great men of the world. O multitude of Sages! which is the health of the Universe? they are all as ready and servent to confess a poor man, or instruct an infant, as to govern the consciences of Princes. O multitude of Saints! O disinterested charity! O seraphick zeal, the Glory of Christianity!

They are all *Lions, Eagles, Heroes*, choyce men, thunderbolts of war, born with helmets on their heads, every one worth an Army.

*Admire you the courage of undertaking in one of these*

these Fathers? They are all masculine persons, or rather generous Lions, not dismayed at any danger, slighting with constancy all misadventures: Pale-ness and fear prevail not upon them; you shall see these Heroes receive with undaunted force of spirit, for the cause of God and Religion, all the tempests and storms of heaven, in the midst of fire, thunders and lightnings. After the example of the Apostles, whose lives and travels they strive to imitate and represent; they share among themselves the whole earth, and distribute the spoils and victories between them.

The spirit of the Lord animates these new Samsons——They are of the Spirits of Eagles, seizing with a marvellous swiftness, like those birds on the prey at greatest distance, Lib.3. Orat.2. Pag. 402. & seq.

All they of the Society are born, as 'tis said of some children, with Helmets on their heads, because they are to be exposed to the point of the sword, to the buffets of Fortune, and all the injuries of their enemies. Prol. Herol. Societ. Immortal God! what choyce men, what thunderbolts of war, what a flower of Chivalry, what pillars, what tutilar Angels and protectors of the Church are they? I dare affirm every one of them capable of the greatest matters, and worth an Army; for mangre the rage of the Enemy, by the favour of heaven, and with the applause of all the world, one of this Society carries the victory against so many Enemies,  
that

that you would swear, a compleat Army not capable easily to overcome. Judge from hence what the Society joyning their Forces in an intire body can do! This Society, (shall I say of men or Angels) what ruines, what massacres, of errors and vices will it not procure? what succours will it not afford the Church when attacked? But why say I, shall afford? We may rather say, what hath she not afforded? As we may believe foretold by the Oracle of the Royal Prophet, Psal. 67. since the Hebrew interpreters, Arias montanus Pagninus, and Genebrard, instead of Your living creatures render it your Society, your Congregation, your Elect, your Troop shall inhabit the Land; and the Childes Paraphrase hath express it, You have prepared an army of your Angelical troops, To do good to the poor of God. I take this passage as if the Prophet inspired by God had had a near view of the Society of Jesus in his visions, Pag. 410.

These Fathers are so propheticall, that they are not content to speak magnificently of their Society by studied discourses in prose and verse, but in imitation of the Prophets of the Old Testament they express themselves by actions and representations that are obvious to the sight, and dazle our eyes. This was seen in the City of Goa, when to celebrate their Secular year, they caused a triumphant Chariot to be drawn, wherein the Society was represented with all the pomp and splendour they could devise: 'Tis

true, this Chariot was not lift up in the air as that of *Elias*, but in recompence of that defect it was view'd and admired by a great number of persons, and trilled through the town with the acclamations of the beholders.

They went not to heaven to seek Angels to guide it, that had been too troublesome, they chose them among their Schollars, who became Angels by changing their habits: These young Angels provided of white robes and wings of all colours were employed to draw some of these good Fathers in the chariot for a spectacle to the whole City.

This triumph was accompanied with delicate musick, which ceased not till silenced by a more masculine, composed of the sounds of Drums and Trumpets, which sounded an Alarm and Charge when they came to any narrow lane; for there they must engage the Devils, who placed there of purpose pretended to stop the chariot, and hinder the triumphant Society to finish their carreire: But as the Society is ever victorious, so these combats ended alwayes to their advantage; and the Devils being chosen, as well as the Angels, out of their Schollars, were of intelligence with them, not to make long or eager resistance.

While they thought nothing, but the pleasure of their divertisement, an accident which all their prophetick prudence could not foresee, marred

marred all their mirth, and was an ill omen to their proceedings : One of the wheels of the Chariot fastned in a hole whence all the vertue of these *Elias's* who were in it, and the strength of the Angels that drew it could not get it out, though the poor Angels strained hard to stir it, but in vain ; then, as their custome is in extremities, to make use of any thing to serve their turn, they were necessitated to invoke the aid of of their Devils to pull out their Chariot, which they did, but not without the laughter of the spectators, and scandal to many who began to say publicly, *That the devils had at least as great a share in the triumph of the Jesuites as the Angels.*

He that is really vertuous, however things happen, continues so still : But when one is not in reality an *Elias* or a *Saint*, but goes to heaven only by emblem, and in a machine all is in disorder when the machine fails : This may be confirmed by another accident at the same time, and in the same City.

One of these Fathers praising the Society in his Sermon, compared it to a clock which is under Regulation, and regulates all other things ; but as he enlarged magnificently upon the subject, the Clock of their house by misfortune struck above a hundred, and by the irregularity caused such disorder in the auditory, that they could not forbear mocking the Preacher and the

Society, which they publickly said was as just and regular as their Clock.

The Society is a great miracle like the world, and therefore needs not do miracles.

*The principal and greatest miracle of the Society, is, the Society it self; There is not in the world a miracle greater than the world: The same may be said of the Society, as being a little world of it self; This great body of the Society moves and turns by the will of one man; to move it is easie, but to trouble it difficult: He that sees a multitude of men flourishing in age, excellent in parts, and eminent for their vigour and vivacity of spirit, conducted and governed so long in the Carriere of Vertue, and learning for the service and advantage of others without any interruption in their course, and upon examination doth not judge it the principal and greatest miracle, let him not expect another from the Society. 'Tis my opinion, that as in the world there is no greater or other miracle than the world it self, so there cannot be found in the Society a greater miracle than the Society.*

*Think it not strange then if the Jesuites do not any particular miracles as other Orders of Religion in the first age of their institution have done, and expect not the same from Ignatius their Founder, who did no miracle at the foundation of the Order, as Ribadeneiro in the first edition of his life assures,*



affures, whereas other Founders have done so many, since the Society is a publick, and perpetual miracle, as the Creation and preservation of the world.

I know it may be said nevertheless, that the Foundation, Propagation, and Subsistence of the Church over all the Earth in the time of *Paganisme* was much more miraculous in the first ages, than the foundation and extent of the Society of *Jesuites* among *Christians*, and that the Church did millions of miracles by the Saints and Bishops who succeeded the Apostles, which by consequence were so much more desirable in the Society of *Jesuites*, as it is an *Apostolical Order*, (if they interpret of it the Prophecy of *Abbot Joachim*) destin'd for conversion of Hereticks, Infidels, and ill Christians, to which miracles would be very subservient: But we must believe that though no miracles are to be found amongst them, as they say here, were not to esteem them less *Apostolical* or less *Holy*, for these sixty or eighty years last past since the death of their first Fathers, because their Society is a miracle of miracles, and that though the *Orders* of *St. Benedick*, *St. Dominick*, and *St. Francis* did so many miracles in the first age of their institution; it proceeded not from their sanctity alone, as if it were greater than that of the *Jesuites*, who are (as they say) *A Society of Angels, of new Apostles, new Samsons, full of the Spirit of the Lord, and the most perfect of all Or-*

ders; but because God would supply the defects of those Societies in general by the particular miracles of their individuals, whereas the default of particular *Jesuites* who work not miracles is recompenced & made up by the general miracle of the Society itself, and the imperfection of all the members in particular by the universal perfection of the whole body.

That the Society is the Oracle on the breast of the High Priest who decides infallibly thereby.

When I consider the square form of the Oracle, I discover the Society figured thereby as spread into the four parts of the world: And when I behold the three rows of four precious stones to a row, whereof it consisted, (These good Fathers are deceived, for according to the Text they ought to have said four rows of three precious stones to each row) it represents to me the divers works of several of this Society which transcend Nature, but are confirmed by the Doctrine of Truth: When I call to mind that this Ornament was carried on the breast of the High Priest of the Jews, methinks I behold this little Society wrought in as it were on the breast of a more holy Pontife: The Church will not be offended with these expressions, because she loves the Society, not only more than she ought, but more than indeed the Society deserves. Nor will other Orders of Religion

Religion wonder at it, since this binds not but that they continue as always in the Church, what the Table, the Manna, and the Rod, those three Oracles of the Ancient Religion, and instruments of so many prodigious miracles were in the Ark of the Covenant, Lib. 5. c. 5. p. 622.

This sublime Elegy of this admirable Society obliges us to render it extraordinary honour, for can men say more, than that it is the Oracle of the Doctrine of Truth, which the High Priest of Jesus Christ carries on his breast, and on his heart, as the Scripture saith in Exodus? It was called *The Oracle of judgements*, because as *Varatius* and other Interpreters say, *The High Priest never gave judgment in matters of importance, but he had this Ornament on his stomach; and as others say, Because it contained the Judgement and Decree of God, that the High Priest should be adorned with a sovereign doctrine, and most perfect accomplished purity of manners.* So it may be believed with reason, that the Society of *Jesuits* so strictly united to the Pope, is the Oracle of his judgement, being as eminent in Knowledge as Sanctity; Nor may men admire any more that they maintain the Pope infallible, provided he first consult the Divines and Scholastical Doctors; among whom they esteem themselves with good right to hold the first rank, as masters of the world, the most knowing of mortals, the teachers of all Nations, the *Apollons*, the *Alexanders* of

divinity; and the Prophets come down from heaven, who deliver Oracles in acumenical Councils; and so sharing infallibly with the Pope, on whose heart (they tell us here) their Society rests as the Oracle of Doctrine and Truth, which he ought to consult in affairs of moment, as the High Priest of the *Jewes* never consulted the Deity, but clothed with this Ornament; so that we are to conclude, that there is just cause to believe the Pope infallible, when he takes advice of this famous Oracle of Truth, or doth any thing in favour of the *Jesuites*, as in the name of the *Company of Jesus* granted them by *Paul* the 3<sup>d</sup>. at their desire, with many extraordinary and unheard of priviledges, as they themselves testify, when they say, That the Popes having said in their *Bulls*, That this Society hath been raised by the Providence of God; their judgements in these things are not subject to error, because it seems God gives his Oracles by him: But the Popes infallibility is subject to contest when he censures the Books of three famous *Jesuites*, *Poza*, *Banry*, and *Cellet*, with such brands of errors and heresies condemned, that he makes their Books of the number of prohibited ones, so dangerous and pernicious, that they ought not to be read or imprinted; and then when he darts the intire thunderbolt of *Anathemas* against the Book of *Robardeau* the *Jesuite*, saying, That the Sacred Congregation having maturely examined the

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propositions contained in his Book, hath judged that there are many rash, scandalous, offensive to devout ears, seditions, impious, insinuously destructive to the Papal Power, contrary to the immunities and liberties of the Church, approaching very near the heresies of the Innovators, erroneous in the Faith, and manifestly heretical.

For there is cause to believe, that the Pope consults not his Oracle, when he acteth against it, and attributes to the famous Authors of this August Society, falsities, impieties, and heresies approaching near those of the Innovators. And why should not the Disciples of the Jesuites, piously believe, that it were easie for this High Priest on these occasions to have seen false visions, than that these Oracles of Doctrine and Truth should become lyers.

Now we think these good Fathers ought to reserve their humility, and modesty for some occasion, and not call her the *Little Society*, when they tell us, their Society is the Oracle of the Sovereign Pontife, and spread through the four parts of the world, Elogies that denote her of the greatest grandeur, excellence and extent of all Societies in the Universe. But it may be, that when they say, *This Society fastens on the breast of the Pope*, they would qualifie her with the title of *Little*, lest men should think she might lye heavy on his stomach, and be a burden to him because of her greatness.

As for what they add, that the Church loves their Society more than she ought, or the Society deserves; 'tis a modesty not to be approved, for that in *Truth the Church* ought intirely to love those who are not only the Restorers of *the Life of Christ and the Apostles among men*, A Society of Angels and Heroes, but art besides the Oracle of Doctrine and Truth, which he who represents her Head and her Spouse carries on his breast; she owes them not love only, but respect, Truth being venerable of itself, and the Oracles of Truth deserving a double Reverence.

As to that they insinuate of purpose to sow the Envy of other Orders against their Society, That other Orders of Religion are in the Church, what the Manna, the Tables, and Aaron's Rod were in the Ark of the Covenant; and that they call these three things, the three Oracles of the Ancient Religion, to make the Title they assume of the Oracle of Doctrine and Truth more passable and current; I fear the able persons of other Orders will believe those good Fathers do but jeer them, making them believe that these three things were sometimes Oracles, which they never were, but continued shut up in the ark without use in the external part of religious Worship, whereas this Oracle of Judgement, Doctrine and Truth was the most august and necessary Ornament of the High Priest, without which

which he could not execute any function of Priest and Supream Judicature : It seems by this, that the *Jesuites* would reduce other *Orders* of Religion, to continue locked up in their Monasteries, as reliques in their Chests, and as the *Manna*, *Tables* and *Rod* were in the *Ark*, and keep for themselves all the honourable employments of the Church which can have no favourable construction among other *Orders*; most men, even those who make profession of piety, not loving to be mocked with false titles of honour pretended to be given them by those who assume the true and most illustrious to themselves : But though the patience and charity of good men of other *Orders* were sufficient to bear this mockery with simplicity, it would not excuse the malignity of the *Jesuites* in offering the indignity.

The Example of Bishops who preferred that of the Society to their Character and Titles of Honour.

A Bishop in 1602. Declared publicly, That he gloried more in the title of a brother of our Society, than in that of a Bishop, and esteemed it a greater Ornament than his Cross and his Myter, lib. 3. c. 7. pag. 363.

Not

Not long since a Bishop of the Realm of Naples, who in his life-time had more love for his Mitre than for the Society, said at his Death, O holy Society, which I have not sufficiently known untill now, nor deserved to know thee, thou surpassest the Pastoral Crozier, the Mitres, the Purple of Cardinals, the Scepters, the Empires and Crowns of the world. Lib. 5. c. 10. p. 667.

An excellent Document for our Lords the Bishops, Archbishops and Cardinals, if they love their Churches and Dignities more than the company of Jesuites, that is, if they are more Bishops, Archbishops and Cardinals than Jesuites. When they appear before God, Christ will not ask them whether they have loved their sheep, whether they have fed and guided them aright, and laboured for the good of the Church, but whether they have loved his Companions the Jesuites, upheld the interest, and favoured the enterprizes of this Little Society, of these Little and Beloved *Benjamins*.

A Bishop of France, who knew the Jesuites better than this Prelate of Italy, and was endowed with a more Episcopal science, told these Fathers, That there was great difference between the Order of Bishops and theirs, for that there is no doubt that the former was of an holy institution, and its Authority necessary for



for the preservation of the Church, though all were not Saints who were invested with the dignity; but as for the *Jesuites*, without examining particulars, the whole body was of no value, it being more than probable that the spirit of the world and politick respects had contributed more to their establishment, than the Spirit of Christ; and that the Good *Ignatius* brought into it, was presently destroyed by the interested Ambition of his Successors.

Three great Archbishops of *Malines*, who possessed that dignity immediately one after the other, and dyed reputed Saints, had thoughts very different from those of the *Italian* Bishop: For the ancientest of the three speaking of the *Jesuites*, said, *These men shall flourish at first, but afterwards become a Curse to all People*; his Successor added, *These men shall trouble the Church*: The last Prophecyed of them in these words, *These men shall become as the dung of the Earth*:

To conclude, the last Bishop of *Cahors* lately deceased, whose piety was famous throughout the world, declared what value he had for the *Jesuites*, having desired the Abbot of *Terrier*, Grand Vicar of *Alby*, present at a fit of sickness which brought this Prelate almost to his end, being about four months before his death to give some advice on this subject to the

the Bishops his friends, whereof the Abbot acquitted himself, having written to M de Pannes, in these words, Aug. 22. 1659.

My Lord of Cahors is of opinion that the Jesuites are a Flayle, and ruine to the Church, so that he believed, that neither your Lordship nor any other Bishop faithfull to God ought to imploy them; and hath charged me to tell you and others who tender the safety and advantage of their Dioceses, that you ought not to admit them into your houses, for that gives them credit, and gains them Authority with the people.

The admirable Conformity of the Society of Jesuites with the Church.

**I**N that proud Pourtraiture on the frontispiece of this book, the Society is represented as a young Virgin with three Angels over her head, Crowning her with the three Crowns of Virginitie, Learning and Martyrdome: On her right side she hath an Angel sounding a Trumpet, and saying, *Ignatius hath accomplished 100 years*: On the left side another Angel sounding also a Trumpet, and saying, *Let him fill the whole world, Totum impleat Orbem*.

She hath the name of *Jesus* on her breast, and saith, *Not unto us Lord, not unto us give the Praise; Non nobis Domine, non nobis*. In

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her right hand she hath a Pen, in her left a flaming Cross, at her right foot Time, and at (I say not under) her left foot a Mitre and a Cardinals Cap.

On the brimms of the Picture are six Emblems answerable to the six books of this work, whereof the five first representing the Society in General, shew her resemblance with the Church.

The first Embleme, is The Name of *Jesus* with the Sun and Moon Crescent under it, with this Inscription above, *The Society Derived of Jesus*; and below this, *She hath all that the Sun hath.*

The second Embleme is a Globe of Light with this Inscription above, *The Society spread over all the World*; and below this, *She shines in all the World.*

The third Embleme is a Moon in the middle of the Night with this device above, *The Society doing good to all the World*; and below this, *She preserves all things in the midst of night.*

The fourth Embleme is a Moon Eclipsed by the interposition of the Earth between it and the Sun with these words above, *The Society suffering evil from the World*, and below this, *Eclipsed by the opposition of the Earth.*

The fifth Embleme is a Sun, Moon, and shadow of the Earth with these words above, *The Society more glorious by persecution*, and below

low these, *Fairer for the shadow.*

These five Emblemes are common to the Church with the Jesuites.

The sixth regards the Province of *Flanders* in particular, being The Lion in the Zodiack, with these words, *And this the Belgick Lion goes about,*

At the basis of one of the Columns is a Palm, to shew she shall flourish as that Tree; and on the other side, a Phenix to shew she shall flourish like it; according to *Tertullians* interpretation, who renders the Greek Septuagint, *She shall flourish as a Phenix*: But 'tis a mistake from the equivocal term *Phenix*, which in Greek signifies a Phoenix and Palm-tree, though the Hebrew word signifies only a Palm, and all other interpreters have rendred it accordingly.

'Tis to be observed, that they cite *Ulysses Aldronandus* a famous Author, who hath treated of Birds, because he saith there are many Phoenixes, quoting his words to that effect, that their Society may be taken for a Company of Phoenixes.

At the foot of the Picture are two little Angels, one holding a Glas with these words, *Without spot*; which may be also said of the Church, being termed to be *without spot or wrinkle*; the other carrying these words written, *Without Money*: The one denoting their Chastity,

Chastity, the other their Poverty.

At the end of the abridgement of this Volume, they have painted the Image of a little Jesus, framing a Ring on an Anvill, which he gives in Affiance of his marriage to the Society (which he espouses) as a pledge of its eternal duration, with these words, *To give the Ring of Eternity for a Covenant of an everlasting Marriage.*

In the first book they represent their Order as a new foundation of the Church, St. Peter and Ignatius were at Rome, St. Paul and Xaverius among the Nations.

Twelve Apostles, ten Jesuites, 72 Disciples, 10 Jesuites by the first Bull of Paul 3. lib. 2. p. 2.

*As the vertue of the Holy Ghost was shed on the Apostles, so was it on St. Ignatius newly reconciled with God after his conversion, with as great Earthquake, and equal fame, lib. 5. c. 5. p. 5.*

It is allowable therefore, if I mistake not, to tribute without Arrogance to the Society of Jesus that Oracle which the Royal Prophet published in Zion the Church of Jesus Christ. Very excellent things are spoken of thee, thou City of God, the most High hath established thee, he made thee immoveable against all adversaries: *ibid.*

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It cannot be doubted but that the Society is exactly like the Church, if you consider further the persecutions she endures; and that we may say of her, what St. Hillary said of the Church, that it is her property to conquer when most beset with Enemies, to clear her innocence best when accused with most malignity, and to conquer when forsaken by the World, lib. 5. cap. 1. p. 582.

St. Jerome says of the Church, that it increases by Persecutions, and is crowned by Martyrdom; we may say the same of the Society, as with Horace, What part of the World but wet with our blood. Lib. 5. c. 4. 619, 620.

When I consider the great favours and benefits done by Kings and Popes to our Society, it appears credible, that the Prophecy of Isaiah, which rejoyce to see accomplished in the Christian Church, belongs in some sense to the Society of Jesus. Kings shall be your Nursing Fathers; and Queens your Nursing Mothers; ye shall suck the milk of Nations, and the Breasts of Kings; the Lord shall be your everlasting light, and your God, your Glory; the dayes of my people shall be as the dayes of a Tree, and the work of their hands shall continue many Ages. I submit me to believe, that in this Prophecy Isaiah not only cast his thoughts on the Church and people of God, but upon Ignatius and his Followers, the brethren of the Society, and their excellent works, lib. 5. Ora. 1. p. 686.

Jesus is to the Jesuites what he is to the Church, and fights for them as for Christianity; lib. 2. c. 4. p. 70. To prove the truth of this, they cite these words of St. Jerome on the 70th Psalm, Let us give thanks to Jesus our Chief, for he is our Captain who fighteth for us, and gains us the victory.

I will endeavour to make it appear, that Jesus hath shewed to the World that foundation and propagation of the Society, is like an illustrious monument, to make his Name admirable, and remain to perpetuity for the declaration of his Glory.

As Christ said to his disciples, that they should be hated of all men for his Names sake which is the Name of Christians; the whole Earth being then Pagan and Idolatrous; so they pretend they are hated and persecuted only for the name of Jesuites they bear; though all Europe be Christian and adores Jesus Christ: And as Jesus Christ is in the Vessel of the Church, they pretend he is also in the Vessel of their Society, being as they call it an Epitome of the Church within the Church: Lib. 4. c. 1.

Our Fathers had recourse to God in tempests, being seized with the like fear as the Apostles when they ran to Christ asleep in the ship: But Jesus is so in the Vessel of the Society, that as it was the Mariners safety to have in his Boat Caesar and his fortune, so the name of Jesus we bear

is our assurance, though it be also the cause of our perils; he shall command the winds and the sea, and there shall be a calm: Lib. 4. p. 483.

All these passages cited by these Fathers in their favour, are no solid proof that the Authors of holy Scripture and the Prophets spoke of them, but shew their presumption and self-love in entertaining themselves with the thoughts of their excellencies, whereof they are so full that they see them in every thing: This is the cause they have so little respect for Holy Scripture, that they fear not to make it serve the desires of their heart, and to substitute themselves in the place of Jesus Christ and the Church. They have reason to fear, lest by abusing the Word of God with so much indignity and insolence, they make themselves of the number of those of whom St. Paul in his 3d chap. of the 2d to Timothy saith, *that having a form of godliness they deny the power thereof.*

*The pre-eminence of Ignatius above Moses, the Apostles, and Founders of Religious Orders.*

One of the three Sermons made by the Dominicans at the Canonization of Ignatius, which the Jesuites have made theirs by translating it out of Spanish into French, by their F. Sollier,



Sollier, and have been censured by the Sorbonn, hath these expressions :

*We know that Moses with his Rod in his hand did great Miracles, in the Aire, the Earth, Water, Rocks, and in all he thought good, to the drowning of Pharaoh and his whole Army in the Red Sea. But it was the ineffable Name of God, which Learned Tostatus Bishop of Aula says was graven in the Rod that wrought the Miracles : I was no great wonder then, that the Creatures seeing the Ordinances of God their Sovereign Lord and King, subscribed with his Name rendred him obedience : Nor is it to be marvelled, that the Apostles did so many Miracles, for that they wrought all in the Name of God, by the vertue and power he had given them, sealing it with the Inscription, In my Name they shall cast out Devils, speak with new Tongues, &c. But that Ignatius with his Name in Paper, should work Miracles greater than Moses, and equal to the Apostles, that his Seal had so much authority, that the Creatures gave it quick and sudden obedience ; 'tis this that makes him the subject of our greatest admiration.*

Upon which Article, the Sorbonn in their Censure printed in 1641. saith, that this manner of speech whereby the name of the Creatures seems equalled to that of Almighty God ; and where Miracles are lessened and extenuated

ated for having been wrought in the Name of God; lastly, where uncertain Miracles are preferred to those which ought to be held for Articles of Faith, is scandalous, erroneous, blasphemous and impious.

And in the 91 page of the same Sermon :  
 ‘ While *Ignatius* lived, his life and manners  
 ‘ were so grave, so holy, and so elevated even  
 ‘ in the opinion of Heaven, that none but Popes  
 ‘ as *St. Peter*, Empreſſes as the Mother of God,  
 ‘ some Sovereign Monarch as God the Father  
 ‘ and the Son, had the happiness to enjoy a full  
 ‘ Vision of it.

Whereupon the *Sorbon* also hath declared,  
 That this Assertion suggesting that God receives benefit by the Vision of a creature, is scandalous, and contains manifest heresie.

In the third and fourth page of the 2<sup>d</sup> Sermon : ‘ Doubtless the Founders of other Religious Orders were sent in favour of the Church; But since these last dayes God hath spoken to us by his Son *Ignatius* whom he hath established heir of all.

Whereupon the *Sorbon* hath farther declared, that the application of the Text of *St. Paul*, *In these last days*, literally to any other but Christ, is scandalous, erroneous, and favours of blasphemy and impiety.

*Proud Comparisons of the Founders and Generals  
of the Society with Emperours, Conquerours,  
and Great Princes of the World.*

They make an Apostrophe to *Mutius Vitellius* their General, and say, 'All Posterity shall know that you have been the first General in the end of the first Age, as *Rome* called their Emperours by the name of *Augustus* from the end of his time. *Lib. 1. Dissert. 5. p. 17.*

They compare the union of the Jesuites to that of two *Roman* Emperours, and to that effect tell us of the Emperour *Aurelian*, where two Emperours are graven with the Sun above them, giving them both equal irradiation, with this Inscription, *The agreement of the Cæsars*, comparing the concord of the Jesuites to that of Heathen Princes.

'When *Alexander* had tamed the Horse called *Bucephalus*, *Philip* his Father told him, that he must entertain thoughts worthy the Generosity of his heart, and by the power of Arms seek a Kingdom equal to his invincible courage, *Macedon* being too little for him. When *Ignatius* had so valiantly subdued the unruly passions of corrupt Nature, we have reason to believe that Christ stirred him up to undertake the greatest matters in the

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world;

‘ world ; using the like expressions, and saying,  
 ‘ *Rome* and *Italy* are too narrow for thy cou-  
 ‘ rage, *Europe* is not large enough, seek out  
 ‘ new Realms, and new Worlds wherein to  
 ‘ plant the Trophies of thy Religion. *Lib. 1.*  
*c. 10. Or. 3. p. 118.*

The Mission which Christ gave his Apostles to subdue all the Earth was somewhat more effectual, but not expressed in such terms of Pride. But these Fathers are not ashamed to make the Saviour of the World, and great pattern of humility, to speak in Language suitable to their Arrogance and Presumption.

They say further, That *Ignatius* had no need to imitate the Captain of the Hebrews, in commanding the Sun to stand still, that he might have time to compleat his Victory, for he in the perpetual course of his illustrious and most glorious Victories, hath followed the Sun from East to West almost throughout the World : And having conquered himself, he had cause to hope to conquer the Universe.

What could be said more of Christ? who saith in the Gospel, that he hath overcome the world ; of whom the Church sings, that he hath subdued all the Earth, not by the edge of the sword, but the wood of the Cross, whom *David* compares in the 18 *Psal.* to the Sun, who sets out from one end of the Heavens, and continues his course to the end of

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it again, nothing being hid from the heat thereof.

Were Ignatius at this day raised from the dead, his humility would be offended with words so full of vanity and pride.

The Epitaph of Ignatius.

You that by the felicity of wit, and excellence of conceit can represent in your fancyes the images of Pompey the Great, Cesar or Alexander, open your eyes to truth, and you shall read on this Marble, that Ignatius was greater than all these Conquerours. Lib. 2. p. 180.

The Epitaph of Xavier.

Stay awhile you Heroes, Great spirits, and Lovers of vertues, You are not to do, or undertake any thing more, since Xavier is buried under this tombe: But I am deceived. There's nothing in a manner here of that Great Apostle of the East, courageous beyond nature, illustrious beyond imitation, admirable beyond envy, the companion of Jesus, the Son of Ignatius that immortal Angel, in a mortal body. There's nothing here, I say, of him that could be corrupted, since he had not any thing subject to corruption, who subdued more people to the Church than the Romans and Greeks did to their Empires in several Ages.

We may with good reason say to the Jesuites in the words of Christ, Matthew 23. 29.

*Wo be to you Lawyers and Pharisees hypocrites, who build the tombs of the Prophets, and garnish the Sepulchers of the righteous. For methinks, they mock these Saints, when on the one hand they praise them to excess, to draw thence glory for themselves, and on the other hand follow another spirit and contrary Maxims: To shew the difference between the conduct of the Jesuites and that of Xavier, it will be sufficient to report what themselves say of this Saint, that though he was Nuntio from the Pope, yet when he arrived at Goa, he went to prostrate himself at the feet of the Bishop, to inform him for what end the Pope and the King of Portugal had sent him into that Countrey; he presented to him, and left in his hands the Popes Brieves; promising never to make use of his Authority as the Apostolical Nuntio, further than it should please the Bishop to allow; To which the Author of the history addes, that he alwayes kept inviolable his custom of submitting to the Prelates of the Church, of what degree soever: These are the words of F. Daniel Bartoli, lib. 1. della 1. part. dell. *Dist. della Comp. de Jesus nell Asia*. But the Jesuites, no otherwise qualified than as brethren of the Society, do every day exalt themselves against the power of Bishops, and pretend to preach and administer the Sacraments in spite of them, which hath obliged a great number of  
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the best Bishops of France to interdict them.

*Vain and false Elogies of other Authors.*

*Lessius*, say they, hath gotten eternal reputation, not only by the works of his wit, but the renown of his Virtues, and was consulted as an Oracle from all parts of the world, Lib. 1. Dissert. 5. pag. 17.

When *Laine's* spake in the Council of Trent, for the Conception of the Virgin without Original Sin, the whole Council gave ear to him, not as a man speaking out of a Chair, but as a Prophet descended from heaven, for pronouncing of Oracles, declaring of mysteries, and publishing of secrets: And he by his eloquence preserved the Virgin from receiving a spot in the purity of her conception, and fetched out that stain she had received before by the opinion of many (he means the Dominicans) lib. 1. Or. 5. p. 139.

'Tis principally from Spain these great men issued, who by the excellence of their parts, and depth of their learning have extended the limits of Sacred Knowledge, have been the Ornament of our age, and will be the admiration of posterity, lib. 11. c. 4. p. 211. He means *Suarez*, *Vasquez*, *Molina*, and others, to whom they may now add *Escobar*, *Guimenius*, &c. infamous for errors and ignorance, as the others celebrated for learning and knowledge.

What shall I say of those Ramparts of sacred learning, *Suarez* and *Vasquez*? Who in the great heap of difficulties opposed to their scrutiny, and the vigour of their wit, believed, and with reason, that they could penetrate through all, and that nothing could be inaccessible to them? What waste thoughts had *Cornelius de la Pierre* who hath comprehended in his Commentaries all the Holy Scripture? What shall I say of *Sanchez* and *Lessius*, those men of knowledge, so pure and so perfect? they should have added *Virginal* and *Maidenly*, for *Alegamb* gives their knowledge that title of *bon ur*, lib. 5. c. 6. p. 644. *Suarez* whom the most knowing persons have not doubted to call the Universal Master of this Age, p. 438.

It must be confessed, that there are in the Society of the *Jesuites* some knowing persons, but when they take occasion from thence to extoll themselves above all the world, they give just cause of complaint, that the knowledge of those few serves only to blow up the rest with pride and vanity, even to the meanest conductors and ministerial officers, they all have great opinions of themselves, though no right to the praises of the Society; so that when they hear the magnificent Encomiums they give *Vasquez*, *Suarez*, and some others, they easily perswade themselves, that they are considerable members of so illustrious a body, and that one day they shall have their badge of dignity, and a more honourable



nourable place in the Records of the Society.

*Their vain and pretended Conformity with Jesus Christ.*

'Tis not enough for the ambition of the *Jesuites* to compare their Society with the Church, the spouse of Christ, and to represent him working on an anvil, a ring to be given them in token of an indissoluble marriage with the Society; but all the great volumn of *the Image of their first age*, consists only of comparisons of themselves with Christ, making the resemblance to lye in Five points, which are the subjects of the five Books of that work, which they have abridged and placed in the beginning of their first Book, as followeth:

1. *Jesus Christ made himself of no reputation.*

*Ignatius* descended of an Illustrious Family, was reduced to beg his bread. Hence sprang this little Society (so they call it here:) They persevered well in the humility of their Founder, when in *China* they quitted their ordinary habit, and went as Gallants, to prevent, as they affirm, the contempt that attends a poor appearance.

2. *Jesus Christ increased in wisdom, in age, and in grace in the sight of God and of men.*

This is the Image of the Society *Crescent*; 'tis strange, that notwithstanding the knowledge

men have of the irregularities of the *Jesuites*, they have vanity enough to think to perswade the world, that they exceed in vertue all their Predecessors; but whatever they say they cannot be believed without new *Idea's* of their first Fathers.

3. *Jesus Christ began to do and teach.*

This is the Image of the Society acting; and when they write of their continual labours, they write, *In this thou approachest nearer to Christ, O Glorious Society, which hast produced works of such Grandeur*: But what could be so horrible as the *Idea* we should have of this Society, if we were perswaded she hath acted and ordered her conduct according to those maximes which her Casuists have written and taught?

4. *Jesus suffered a shameful death.*

This is the image of the Society suffering; but he endured a little more, but boasted much less than these men do.

5. *Jesus Christ through suffering is past into Glory.*

This is the image of the Society triumphant: It might be wished, these Fathers would not so much seek their Glory of men, that they might have a greater share in that of Christ, who in the Gospel hath forbidden us to seek our own Glory.

When the *Jesuites* compare their *Hero's*, to *Alexanders, Hercules, Pompeys* and *Cesars*, the style

style is tollerable, though very ridiculous. 'Tis not very rare for men, even writers, to want judgement and common sense; but whatever these good Fathers say, they are too well known to be taken for Angels. Yet since they lift up their voice to heaven, and affect altogether to compare their Society to the Church, and themselves to the Apostles, and to Jesus Christ whom they look upon as their companion, it may do well to advertise the world how dangerous and irregular their passion is, which makes them use such extravagant expressions.

They ought to remember that we cannot draw near to God but by humility, and that the way intirely to deface the small remainder we have of resemblance with him, is, not to acknowledge our distance from his Grandeur, his Holiness and his Goodness, and not to lay sufficiently to heart that we are really meer nothings as he is the Sovereign Omnipotent Essence.

Pride being the first crime that corrupted Angels and Men, is also the most deeply rooted in our nature; so that there always remains in us an inclination to desire with our first Parents to be like the most High, and to make ourselves and the things we affect, Idols to be set up in the place of God.

'Tis true, that since the light of the Gospel, there have not appeared where Christ is adored, any persons so impudent to cause themselves to be worshipped as Gods, or that durst attribute that honour to any other man : But we see a shadow of this disorder in *Christendome* it self ; for as soon as it falls out that we have a vertuous friend, because we dare not make him a God ; yet this doth not restrain us from making him a Saint, and if we may be believed, the greatest in *Paradise* ; and if it lye in our power, we extol him so high, that none but *Christ* shall be fit to compare with him : But this passion more easily spreads in communities and succeeds more happily ; they cover it with the presence of the *Glory of God*, promoted by publishing holiness, which is no where so resplendent as in the Saints : They make it their devotion, and subject of their zeal to commend the members of the Society. One *Jesuite* thinks he merits by praising another, and as that other is of his coat, so he agrees in the practice as well as profession of the same rule, and is his companion, his brother and other-self, obliged to barter Elegies, and make suitable returns for the commendations received : But it might have been affirmed, that the ambition of these Fathers had proceeded further than themselves could have imagined, had they not taken such care to make it appear with a witness in the proud representation they

they have made of their company : Because there are amongst them some persons reputed holy and learned , they would impose on the world to have no other *Idea* of their Society, but that it is composed only of persons no less chaste and bright than the Angels, and have not a body but to fight and to suffer for *Jesús Christ*. There is nothing on Earth, as they say, where-with to compare this Holy Society, but the Church of *Christ*, with this difference, that the Church is obliged to continual mourning for the rareness of Vertue among the members thereof, and because the wheat is almost all covered with chaff, whereas in the Society there is only wheat without any chaff. The Church hath this advantage, that none can be saved but in her bosome ; but though all that live there are called to salvation, yet few are saved, and chosen for heaven. And those few who are happy enough to be saved, and persevere to the end, must do it with much labour, and continual combates against their infirmities and imperfections the whole time of their life. They confess with *St. Paul*, they see no good thing in themselves, that the law of sin from which they are not intirely exempt, causes them often to do the ill they would not, as the weight of their corruption hinders them to do the good that they would ; they acknowledge, that though they are enlightued with the Faith, their light  
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is but small, and would be wholly extinct, did they not constantly pray to God to increase it; that they find themselves often involved in such darkness, that they know not what they ought, or ought not to do, to perform the repentance they owe unto God, and the charity they are obliged to pay unto their neighbour.

Lo here, what men the Saints of the Church of Christ are! they alwayes walk in humility, in fear and in self-denial, knowing they must fall when they quit this path; but the Church of the Jesuites is all perfect, and composed intirely of persons that are perfect, there are no children nor imperfect ones amongst them; they are all born with helmets on their heads, they are all *Phanixes, Heroes*, and men at arms, they have all strength sufficient to conquer, and more wisdom is necessary to govern the world.

Moreover they are all Saints, and shall be all saved; they have express Revelations which put it out of doubt, that for three hundred years, and to the end of the world, not one of them shall dye in the habit of a Jesuite who shall not have the gift of perseverance: They are no sooner dead, but according to their prophecies Jesus Christ comes to meet them, for to conduct them to heaven, and make them reign there above all other Religious Orders, whereof the most perfect are but as silver, wherein by another Revelation they know that they are the most precious gold.

Lastly, having exhausted all sort of praises, and compared themselves to Angels, to Prophets, to the Apostles, the twenty four Elders in the Apocalypse, the Pharisees and Emperours, having applyed to themselves all they could find in Scripture, which might make for their *Glory*, to end all, they compare this great body to *Christ Jesus* himself, as if all other perfections, but that of *God-man* were unworthy of them: They are strongly posselt with a fancy, that their Company is like unto Christ, and that as there is nothing in Christ but what is Holy, it follows in their imagination, that all is holy among them too: There is nothing so corrupt in their manners, so extravagant in their devotion, so false in their Theology, which they maintain not as the Sentiments of the Church. Many of their Divines invent fanatick opinions, and the Universities have been often obliged to censure their Authors.

But these Fathers persist in their principles, and thinking it necessary to maintain themselves to be infallible as the Church, they never recant, and have all in their hearts what one of them sometime stuck not to pronounce, That the opinion of a *Jesuite* is alwayes *Catholicque*, *dogma Catholicum & Jesuiticum convertuntur.*

And thus supposing alwayes this Society to be, all holy, all luminous, all perfect, without spot, without infirmity, without malady, they believe

believe it impossible to praise it excessively, as a work of God beyond all praise; and that these holy companions of *Jesus Christ* are so united to him, that all that may be said to their advantage, returns unto God. In so great a measure doth he partake of all that concerns them.

But while they admire themselves in this manner, they perceive not the misery of the condition they are fallen into, which we cannot better express, than to say, that the extremest desire they have had to pass for the wisest and most illuminated in the world, hath rendered them foolish and senseless, that they have lost themselves in their vain Ratiocinations; that their minds and their hearts having been covered with darkness, they have transferred the honour due only to the incorruptible God, unto their Society full of corruption and misery; and as the *Pagans*, having chosen for Gods, men subject to all sorts of passions and vices, were in pursuance of that folly obliged to sanctifie those disorders; so the *Jesuites* alwayes supposing themselves Saints, take no care to purifie themselves from those faults which are common to them with other men, but labour to sanctifie those faults, in giving the greatest vices of a *Jesuite* the golden titles of vertue and goodness, so that though they are ambitious, covetous, interested, revengful, as other men, they are still innocent, for considering themselves under no other



other notion than that of one of the most excellent works of God, they fancy that in praising themselves they but praise God, that in exalting themselves above the world, they do but establish the Empire and Authority of Christ, that in heaping up riches and scraping wealth together all the wayes they can devise, they serve not their interest, but *Jesus Christ*; for as for them, though they lodge in magnificent houses, and amass all the estate they possibly can, by testaments and donations, by traffick, by borrowing money, and then proving bankrupts, they pretend to be poor and alwayes without money, because they have nothing whereof they devote not themselves *speculatively into the hands of Jesus Christ*.

As they pretend they have no enemies, but those of God, they think it permitted them to oppress them as they please; and as if their power, were as Gods, inseparable from Justice, they never shew the least scruple or repentance for any evil they do them who oppose their most wicked designs.

Lastly, though their Authors are guilty of almost infinite errours, and fill their books with detestable maxims, they forbear not to regard them with such respect and submission, as if they alone were the Rule of the Truth, and as if every opinion written in their books must of necessity be holy and good.

St. *Augustine* teaches us, that God serves himself sometimes of the most shameful miscarriages of proud men to make them see their corruption, to humble them, and oblige them to have recourse to repentance; but it seems this remedy is of no use for the *Jesuites*, those remarkable and most shameful falls so frequent in their Society, having not been yet able to open their eyes, nor to perswade them that they are not impeccable. So great is their passion to make their Society pass for a Virgin without blemish, that they have intirely abolished repentance amongst them, and all the marks of it as a superfluous thing.

I cannot but report on this occasion the complaint made to me by one of their brethren, for some few there are who mourn for these horrible disorders, and begin to open their eyes: He told me, that as soon as any of them is Priest, if he be unhappy enough to fall secretly into a mortal sin, he must of necessity dye in impenitence; for they are indispensably obliged to say Mass every day which supposeth them all saints, or that a simple confession can in a moment re-establish them in the sanctity they had lost, and restore them to the dispositions necessary in them who approach the Altar, what crime soever they have committed. I enter not the secrets of the heart, and of the consciences of particular men, but if we may be allowed to guess

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in general at their weakness and infirmities, by those of many who publickly fall into infamous Actions, I think it may be said, without passing rash Judgement, that 'tis very possible that some of them fall into sins that oblige them to repentance; and that it is so much the more possible, that they are of a very great number, that they live without any Austerity, and great liberty of converse with all sort of people, besides that their ordinary employments, their Preaching, Confession, and Classes are oftentimes neer dangerous occasions of falling into sin; so that it being very probable that some fall into those precipices which all are so neer, 'tis strange, that the passion they have for their Glory, should so harden them in their Crimes, that it hath never been seen, that any of them that have fallen, came out of that state by a true and compleat repentance.

This love of Glory is so great amongst them, that it hath not only made them abolish repentance, for fear of giving any colour to think they need it, but hath carry'd them sometimes to the doing of extreme violences, and great injustice, for covering those faults whereby they might receive any dishonour; and the better to conceal them, they labour with all Artifice to justify the persons who have committed them. We have an instance of this Ex-

cess in the Theatre of the Jesuites, p. 396. so horrible that the Author durst not report it: But the world knowes it by other means, and *Marlanx* acknowledges, that it is their custom, when they fear the fault of any Father not yet discovered may come to light, to transport him presently into another Province. And when some disorder appears in a Superiour, whose reputation they would maintain in the world, whom notwithstanding they dare not trust any further, they suggest to him that he may desire leave to go to the New World, to which he hath no sooner consented, but they make this forced desire pass for an extraordinary zeal for the Faith, and a necessary banishment for an Apostolical mission: And for one that undertakes these Voyages sincerely, and with good intentions, there are twenty which go not but upon carnal considerations, and become worse after than they were before.

Lastly, as they make use of every thing for their Glory, they are not ashamed to count those of their Society Martyrs, who dyed for their Crimes; and to make them companions of Christ crucified, who justly suffer as capital offenders, they make it their merit to have been driven out of *England* and *France*, though they drew on themselves that just punishment for their crimes; for having taught men to kill Kings, and confessed or instructed three

Assassins

Assassins of the Monarchs of France: *Barriere* confessed by *Varada*, *John Chastell* instructed by *Guignard*, and *Ravaillac* confessed by *F. D'Aubigny*, as all the World may read in history; insomuch that *Guignard* was hanged and strangled for having inspired *Chastell* his Schollar in Philosophy with the Parricide, and having taught it in his writings. In *England*, *Gardner* and other Jesuites were executed for having been Complices in the Powder-treason, where they would have blown up in a moment the King, Queen and all the great men of *England*, by a piety worthy the moderation of these new Apostles, as they call themselves, and justly, as not led by the spirit of the old.

They have been also expelled from *Venice*, for raising factions, according to the Prophecy of the *Venetian* Patriarch *Farnisius*, who apprehending their factious and politick Genius, foretold 50 years before, swearing on the Evangelists as themselves confess in this book, p. 494: that they should be one day driven out of *Venice*.

To conclude, though in other Provinces and Cities of *Europe*, and other parts of the World they have been often ill treated for their Plots and Cabals, they forbear not to say by a horrible blasphemy that these persecutions are the Crowns of their piety, humility and inno-

innocence, as they were in the Sacred Person of Jesus Christ.

*Priviledges and Extraordinary Advantages of the Society above other Orders.*

**I. Priviledge.**

*That the Society is a Virgin.*

**T**HIS we have seen in the proud Image on the frontispiece of this book, where the Society is represented as a young Virgin, though *Ignatius* their founder had lived in the disorder of a man of Warr, before his Conversion, as *Ribadencira* testifies in his life; and was a slave to the vanities of the world, and those unruly passions of corrupt nature, as they express it in this image of their first Age, and at last of a dissolute Souldier became a Saint of Penitence. Whereas other Religious Societies in a Christian humility confess their weakness, acknowledge their imperfections, and dare not speak of their vertue, though most of their Founders were really Virgins, as we learn by their Lives, and were Saints rather of innocence than Penitence.

On the other side these Fathers consider not that when they boast their Society a Virgin with so much earnestness, they give occasion to say, that they ought to be ashamed that their Casuists make this Virgin speak with so much impudence, words so little becoming a Virgin, and capable to corrupt the Masters that teach, and the Schollers that shall be sufficiently unhappy to follow them.

II. Priviledge.

*That it is the Company of Jesus: And that the use and Office of his Name particularly belong to them.*

THE name of the company of Jesus and of Jesuite is the most August upon Earth; not Granted them by Popes of meer motion, but desired and demanded by their first Fathers according to the express terms of the first Bull of their Institution. And yet if you will believe them, 'twas God himself gave it them, as they say expressly in these terms, *Et nobis Divinitus concessum est*, lib. 1. or. 4. p. 127.

St. Thomas in his *Somme of the body of Divinity* demands why Christians have taken their name from Christ, and not from Jesus; and are called Christians and not Jesuites? and answers,

answers, it is because they partake of the holy unction, denoted by the name Christ, by receiving it in the Sacraments; so that they may be called *the Christs*, and *Anointed of God*; whereas they have no part in the signification of the sacred name *Jesus*, which signifies *Saviour*; they being *The Saved*, and he alone the *Saviour*: Whence it is that this name is not the surname, but the proper name of *Jesus Christ*; which was given him by God, by the ministry of the Angell, because he was to save his people, in delivering them from the sins which held them captive: And that at this Adorable name every Knee should bow in Heaven, in Earth, and under the Earth. Hence it is also that the whole *Sorbonne*, in the year 1554. with unanimous consent, (and not, as they pretend, some Doctors of the *Sorbonne*) having been consulted by the Parliament of *Paris*, found this name of *Jesuite* extraordinary, and in their famous Censure, gave it a mark, calling the *Jesuits* *The New Society*, which particularly attributes to it self the unusual title of the name of *Jesus*.

And *M. Enstache de Bellay* the illustrious Bishop of *Paris*, who also was consulted by the Parliament of *Paris*, having given his advice in Writing, proposed in the Assembly of the Church of *France* held at *Poissy*, by the command of the King, in 1561. that if they should

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be received, it should be only as a Society and Company, and not as a new Order of Religion, and that they should be obliged to take another name than that of the company of *Jes-  
sus*, or *Jesuites*: This was held so reasonable by the whole Assembly Generall of the *Gallican* Church, that she received them not but with exprefs Charge, that they should be obliged to take another title than that of the *Society of Je-  
sus*, or *Jesuites*, and under many other conditions, to which they then submitted out of politick prudence, but performed them not, having then no other end but to establish themselves in *France*, and knowing according to one of their Emblemes, that as soon as their Society should put in a foot, it would move the whole Land, p. 321. by tumults and popular seditions, before they could be removed out of their places.

But because they have taken this Glorious Name, and preserved it by the favour of a Pope who not being able to resist their importunities, gave them as many Bulls as they thought fit to desire as themselves have observed, they say, That the use and office of this Name which consists in fighting for the Church seems to belong to their Fathers by the particular privilege received by the Popes Bulls, since none can be ignorant that we can prove to our glory by every dayes experience, that no man almost

hath declared war against the Faith and Religion in these evil times, who thought it not his duty to swear an immortal enmity against our Fathers: So that the passage in Scripture may be as properly applyed to our Society as it was to St. *Paul*, I will shew him how much he must suffer for my Name, p. 123.

Why should I trouble my self further to consider the boldness of these new Apostles who pretend to make as many Articles of Faith as they please, to find new senses of Scripture, in corrupting it, and turning the passages from the true sense to apply them to themselves; for if you believe them, 'twas not so much of St. *Paul*, as of their Society that Christ spake when he said, *I will shew him how much he must suffer for my Name*: They who have any love for their salvation, are much concerned that the faith be not corrupted by these new additions, and those who receive easily these Articles of Faith of the *Jesuitick Church*, ought to fear lest they forget those which *Christ* hath taught his Church; what they add in the same behalf is an imagination without ground, pretending the hereticks (as they call them) make war particularly against them, by reason of the Name of *Jesus*, which they bear; to shew it is not for the Name of Catholics which they have common with the Bishops, the Popes, and an infinite number of Doctors, Ecclesiastical persons and Fryars, but

but because by particular priviledge they bear the Name of *Jesus* in bearing that of *Jesuites*. As if the hereticks believed not in *Jesus Christ*, and held not the Name of *Jesus* Sacred and adorable as we, and as if it were not known that *Calvin* hath put the Name of *Jesus* at the top of every page of his Institution, to endeavour to sanctifie his books by that Holy Name, as the *Jesuites* make use of it to hallow their unholy actions and opinions.

In another place with a pride proper to them, and on design to draw glory to themselves from the hatred of hereticks towards them, say they, all the enemies of the faith, sling their darts at us, as if the maintenance of holiness, and the Catholick Religion depended on the subsistence of our Society alone, being perswaded, that if this pillar of publick safety were pulled down and ruined, there could be nothing easier than intirely to destroy the faith, with the piety, the ceremonies and worship of the Church: As this thought is suitable to the good opinion the *Jesuites* have of themselves, I believe them at least as capable of it, and all other thoughts of self-conceit, and vain glory, as the worst of those Hereticks.

But as to the particular animosity between the *Lutherans* and *Calvanists*, and these fathers, all the learned know, that it proceeds not from an opinion that they are better able to refuse

their errors, than the Doctors of Universities, the Bishops and Cardinals; it being notorious to the world that the books of *Ruard Tapper* the famous Doctor of *Loven*, of *Drmed*, of *Augustin*, *Succinius Engabinus* a Bishop in *Italy*, and many other excellent persons of the faculty of divinity, and other eminent Prelates are stronger against the *Lutherans* than those of the *Jesuites*, and that when compared with *Saintez* upon the Eucharist, or *Cardinal Perron* against the *Lutherans*, the books of the *Jesuites* look like those of Students or School-boys: besides it comes not to pass, because they of the Reformed Churches think them more holy than other Orders of Religion (though they publish themselves altogether perfect and *Ramparts of the Doctrine of Faith*) for they know as well as the *Roman Catholics* that their spirit is less humble, their life less austere, their knowledge less Ecclesiastical, their charity less patient and meek, their piety less dis-interested, than those of other Orders; but 'tis because the *Jesuites* preach no other thing in their books against hereticks, but that they ought to be exterminated and burnt: And that those Hereticks who have not zeal enough to seek the Glory of false martyrdom, love more the charity and gentleness of Catholick Doctors and Bishops, who desire not the death of a sinner but that they may be converted and live, than the irregular zeal of those who labour

labour not so much to convince men by Truth, and overcome them by Charity, as to destroy them by injuries, and ruine them by violent counsels, which they inspire into Kings and Rulers against them.

Another Reason that the Hereticks are more inclined to ingage with them than other Catholick Doctors, is, that those Fathers fill their books with new Opinions, fantastick tenets, and corrupt maximes which give the hereticks great advantage against them, this medley of ill things making it more facile for them to defend themselves against their writings, and to answer their Reasons :

Other Orders are said to come of the Saints who have founded them, as the Benedictins from St. Benedikt, the Dominicans from St. Dominique, and so of the rest, which is the reason they are called the Orders of St. Benedikt, St. Dominique, &c. But the Jesuites have this advantage above all other Orders, That their Company is the Company of Jesus himself, the Society of the Son of God, the Order whereof he is the true Author, and that bears his Name, That Christ is their first Founder, the Virgin the second, and St. Ignatius only the third, lib. 1. c. 6.

St. Ignatius was so humble, that he thought himself unworthy to give the Name of Ignatians to his Companions, after the custome of other Founders, wherein he seems willing to have imitated the Apostles, whose humility St. Augustine praises, in that

they gave not the Names of Paulians and Petrians; but Christians to the faithfull; but if we will judge aright of things, we may say, the Society hath taken the Name of their Author: for Ignatius attributing all unto God in the founding of his Society, and nothing to himself, and declaring that Christ was the first and principal Author thereof, he did it with great reason, that according to the custome among the Philosophers in the Christian Religion, and the Orders thereof, the Society should bear the Name of their Author without mention of Ignatius, who desired to be concealed, p. 68.

Wherein he pretends that the Divine Excellence which is found in the foundation of the Church, in that it hath *Jesus Christ* for its first and true chief and founder, and in that he hath given it the surname of Christian, from his name Christ, appears in the foundation of this Society, whereof they say Christ is the true and first Author, and gave it his Name incomparably more August than his Surname, as if he had waved his general Society of the Church, that he might reserve this highest honour for the particular Society of *Jesuites*, *That Virgin, knowing, and Martyr, Society*, as another calls it: and if you take their word you may believe *Ignatius* had the place of *St. Peter*, *Xavier* of *St. Paul*, their ten first Fathers, that of the twelve Apostles, and the sixty first *Jesuites* established by

by the first Bull of *Paul* the 3<sup>d</sup>. that of the seventy Disciples of our Lord.

*Ignatius*, say they, was first inclined to take the name of the Company of *Jesus* in 1538. after a vision in a desert Church on his way to *Rome*, where God the Father appeared to him, recommending *Ignatius* and his two Companions, *Peter le Teure*, and *James Laines* to his Son *Jesus Christ* bearing his Cross, who turning to them said, *I will be favourable to you at Rome.* This vision, sayes *Maffens* the Jesuite, was the principal ground of the Name of the Society of *Jesus*. But 'tis a strained conclusion, and will hardly pass for a good inference in any but *Jesuitical* logick, that because Christ promised to favour them at *Rome*; it was his intention that a particular Order should assume his Name, which the Church in reverence durst not take for the reason before given out of *St. Thomas*. Besides we have equal evidence of Christs appearing and promising his assistance to several founders of other Orders, who never thought it a commission to call themselves *Jesuites*, which is not common to all Christians, as they tell us, lib. 1. c. 4. p. 69. the name of Christian which is the Surname of *Jesus*, being the Name common to the whole Church, which hath expressed that respect to the August Name of the Saviour of the world, which the Popes have to that of *St. Peter* which they never assume, though his successors in the Chief Chair of Christianity. F 4 III. Pri-

## III. Priviledge.

*That they are the freemen and companions of Jesus Christ; a vision wherein they are preferred before the Capucins and Chartreus Monks.*

**T**Is for this reason, that whereas the Apostles styled themselves the servants of Jesus Christ, the Jesuites have the Priviledge to call themselves his Freemen, and his Companions, pag. 24. And that in a vision at Paris, St. John the Evangelist having appeared to a young lad, and asked him whether he would be a Capucian or a Chartreus, the Boy answering, what God pleased, St. John left him a paper, and told him, see there three Orders, choose which you will, the paper containing the names of the Capucins and Chartreus in silver, but of the Jesuites in Golden Letters; which they attribute to the Sacred Name of Jesus they bear, and visibly insinuate, that as Gold is the most precious of metals, so their Order is the most venerable and divine of all the Orders of Religion.

They that flatter the ambition and pride of the Grandees of the world, exalt them in titles, and magnifie their dignities which often serve to make them more vicious: But 'tis strange, these Fathers who are *All Perfect*, should boast so much of their Name, as if to call one Jesuite were



were to Canonize him a Saint.

But let them take heed lest for their unworthiness of the Name it rise in judgement against them to their condemnation: great titles are common to good and bad men; but as ambition is the ordinary purchaser, so they fall commonly into the possession of wicked persons, it being generally observed, that none are more worthy contempt, than those who by their titles claim preferance to other men; the Bishop in the *Apocalypse*, said he, was rich, and wanted nothing as the *Jesuites* pretend themselves the Companions of *Christ*, and exalted above other men, as the Name *Jesus* is of a superlative dignity, but they, like that *Prelate*, know not that they are poor, naked and blind, said to live but really dead, *Rev. 3. 1.*

#### IV. Priviledge.

*All those who dye in the Society, though never so young, have accomplished an Age before their decease.*

THOUGH Old Age be rare in the Society, where Study consumes men in the flower of Youth, yet no man dyes in the Society but he hath lived a full Age; laugh not at the Expression, 'tis not extraordinary but demonstratively true: *Virtuous*

*Actions extend Life, and lengthen our dayes. Jesus was old at his birth, Solomon at twelve years of age, Daniel and Joseph when very young, and so were Francis Strada, Gonzaga, Stanislaus, Ubal-din, Cajetan, Berchman and others.*

*Studious men repair the brevity of life by reading of histories, and the capacities which of themselves are long a ripening, by the help of that Divine Wisdome, and Heavenly light conspicuous in our constitutions quickly attain compleat maturity, which makes the least Apprentices of our Company as men of one hundred years old in Knowledge, and ripe in the Sciences before the flower of their Age.*

*The whole world admits them to be such, for as soon as initiated in the Society they are presently Presbyters, (which signifies old) and called Fathers, though in their Child-hood, and by the Priviledges of the Society may preach though they be not in Orders, and are all guided by a Divine Wisdome of greater assurance than the most approved Philosophy, and longest Experience. And being called by Jesus the Eternal Wisdome of his Father to partake of his care and share in his labours, and assisting the world with Paternal affection, there is not one among them to whom the Glory of Age is not due, none who hath not accomplished his dayes, and lived an Age though he dye a youth.*

*This concludes not the Jesuites wise, but in their own eyes, which is the worst of follies, but the Author had good reason to tell us, that*

Old

Old Age is rare in the Society, not but that many of them live very long, but that few attain a maturity in wisdom.

### V. Priviledge.

*They are more prudent and politick than the Ministers of Spain.*

**W**E read this brave *Priviledge* in one of the Sermons preached at the beatification of Ignatius, translated into French by F. Sollier the Jesuite, and printed by him at Poitiers in 1611. under the title of *Three Excellent Sermons*, which he dedicated to Madam Frances de Foix, Abbess of Nostre Dame de Xaintes, and writ an *Apology* in defence thereof against the censure of the Sorbonne, who had declared several propositions therein to be scandalous, erroneous, manifestly heretical, blasphemous and impious.

The Order is divided into thirty three fair and large Provinces (now above thirty six) inhabits three hundred and six Houses and Colledges (since increased to above eight hundred) and consists of above one thousand five hundred and fourscore Brethren of the Order, so Prudent in Government, that there are among their Lay-brothers, persons who may read Lessons in the Politiques to the Chancellours of Granada at Valladolid, and instruct

*the Council of State of our King, pag. 172.*

'Tis no wonder that men who have so good opinion of their Wisdom and Charity for mankind should intermeddle so much in the affairs of Government : 'Tis a Priviledge they have beyond the Apostles prohibited by Christ to touch that secular Dominion that belongs to Kings and great men of the Earth ; *The Kings of the Gentiles exercise Authority over them, but it shall not be so among you.* But since the Jesuites so willingly undergo the toylsome burden of th' administration of Kingdoms as we see at this day in Spain, and do nothing but to promote the *Glory of God* ; we must not question but they have an expresse command from Christ to warrant their Actions : Besides, it were an unpardonable injury to look on their General as those of the *Jacobins* or *Augustine* Fryars who govern only men of Religion ; but if you will frame your *Idea* suitable to the Grandeur of the Subject, you must conceive him a Sovereign no less Secular than Ecclesiastick, that affects the Government of the world no less than that of the Church. 'Tis not long since that a French Lord had this confirmed from their Generals mouth, telling him, *That from his Chamber he Governed not Paris only, but China ; not China only, but the whole world, yet no man knew how.*

## V I. Priviledge.

*That Christ comes to meet every Jesuite at his death  
to receive him to Glory.*

**T**Is one of the Priviledges of the Society of Jesus, That upon the death of each Jesuite he advances to meet and conduct him to bliss: *Happy Souls, assured to pass from the prison of mortality into the immortal bosome of our Lord Jesus, the verity of this proposition depends not on my authority, but of the Oracle that delivered it; F. Crisocol the Jesuite tells us, that in 1616 in the vision of Saint Therese a soul on her way to Glory in company of many more told this Saint, A Brother of the Society of Jesus is our Guide: how happy are we in such a Chief, to whose vertus and prayers we owe our deliverance this day out of the pains of purgatory. Wonder not that the Almighty comes to meet us, 'tis no new thing, the brethren of the Society of Jesus have this Priviledge, that when one of them dies Jesus comes to meet and receive him to Glory,* lib. 5. c. 8. p. 648.

These Visions may be proper entertainments for the vanity of these Fathers who may need humility and repentance to bring them to Heaven. As for the Vision it might appear in the fancy of a Jesuite, but never to St. Therese who never related it, and was so far from regarding such

such

such Apocryphal Revelations, that she gave small encouragement to rely on any at all now adayes.

## V II. Priviledge.

*That no Jesuite shall be damned, that the Society hath no cause to fear corruption.*

*Alphonso Rodriguez* had it revealed by Vision, that not only his Companions then living, but those that succeeded many years after should live with him eternally in Celestial blifs.

These are great favours, but loe here a greater! *Francis Borgia* told *Mark* his Companion with tears of joy, *Know Brother Mark that God hath extream love for our Society, and granted it the Priviledge formerly given the Order of St. Benedict, that for the first three hundred years no person that perseveres to the end in the Society shall be damned.* See the expresse terms, as here rendred, pag. 649.

I heartily desire the salvation of these Fathers, but must advertise them that nothing exposes them more to damnation then this false confidence that they cannot be damned. Let them remember their Emblem, *Time ne timeas*, fear the judgement of God, and damnation of Hell, lest the pride of our heart link us into it. Where presumption hath banished fear from  
the

the Soul, it becomes more bold to commit all manner of wickedness, but where a servile fear ends in a filial, this will make way for Charity to enter, which when perfected will expell all fear.

*A Fryar of another Order (but Anonymus) at the point of death sent for F. Matres the Jesuite, Confessor to the Vice-Ray of Barcelona, to tell him these words, Happy are you, O Father, to be of an Order wherein whoever dyes enjoyes eternal felicity; God hath revealed it, and commanded me to publish it to the world. The Jesuite confounded with admiration and modesty, and asking him whether all of his own Order should not be likewise saved, the dying man answered him with a groan, That many should, but not all, but that all of the Society of Jesus without exception of any who persevered therein to the end should be crowned with eternal beatitude, ibid.*

*How great, how divine was the wisdom of Ignatius, who hath so armed the Society against the injuries of time, and built on supporters of such strength that 'tis an instance to the world to prove, that all things are not the suppliers of time! But that Virtue and Religion may be so guarded, that the course of Ages cannot corrupt them; and what brings oiber things a decrepit age, or certain death, promises the Society a perpetual youth, so verdant and flourishing, that she shall feel the revolution of ages without these effects of decay and ruine that usually attend it, pag.*

Thus their Society shall be more privileged than the Church, and other *Orders of Religion*, which being like theirs mingled with the world are not exempt from its corruption; but this Privilege of incorruption is proper to these extraordinary Saints, who are all *Phoenixes* and birds of *Paradise*. Since then all the brethren of this Holy and ever flourishing Society shall be saved without exception, according to the vision of that *Anonimus Fryar* they quote, the first purity of this Society must endure to the end, and surpass the Sanctity of that *Fryars Order*, who though he observed a severe and most pure Discipline, as they tell us, *lib. 5. c. 8.* assures us that all of his *Order* could not be saved.

Thus *pag. 147.* they tell us, the Society hath no cause to fear corruption, though they confess the spirit of Ambition, the greatest of corruptions seized them so soon, that immediately after the death of *Ignatius* in 1565. being only twenty five years after their Institution; *Rashness* and *Ambition* animated *Nicolas Bobadille*, two of their first ten Brethren, and four more of the profession, against two of their first Fathers, and the rest of the Society, they Solicited Cardinals, rest eagerly against *Laines* then *Vicar-General*, and afterwards *General*, and violently questioned the *Constitutions* of the Order.

This



This they call, *The fate of Kingdoms and Republicks*, which erected with great pains turn their Forces and their Power against themselves; the Dispute was for the Generalship, which *Laines* by subtlety carried from the rest.

If you read *Mariana*, of the *Defects of the Society*, you may judge with what appearance of Truth they tell us their *Society* needs fear no corruption. : Let them beware that for want of judging and condemning themselves they be not at last condemned of God.

#### VIII. Priviledge.

*That the Blessed Virgin is intirely theirs.*

**T**He Mother of God hath declared, not only that the whole Society is hers, but that she is wholly the Societies. *Platus* a Brother of the Order, Reports a Vision, wherein the Virgin appeared with the Society under her Mantle——The Society covered with this Mantle of the Virgin, shall abide firm against all the furies of Hell, the menaces of Tyrants, and the attaques of her Enemies, as the immoveable stone of the Capitol. For as God said to the Sea, hitherto shalt thou come; so the Virgin seems to have said to the Enemies of the Society, hitherio shall ye come, unto my Mantle, that is, to the Society, but no further, for this is the Asylum where I protect my Devotes.

What

*What shall I say more? We have obtained such power by the protection of the Virgin alone, that we generously surmount, or happily end all evils that befall us, pag. 140, 141.*

The Fathers may do well not to trust much to these Revelations, for fear they prove pure delusions: If the worst of their affairs have happy issues answerable to their desires, 'tis the effect of their cunning and subtlety not of Devotion. *Varennas* their Partisan, who was in credit with them for the Reasons every man knows contributed more than any for their return into *France*; it may be questioned whether the Virgin made use of such a minister for the re-establishment of these Fathers, who was so corrupt, that though he loved them well, could love them no otherwise than as Patrons of vice, or companions in lewdness.

#### IX Priviledge.

*That they may without vanity attribute to themselves, and admit from others hyperbolical praises.*

**L**Et none suspect or fear that we have undertaken this work out of vanity, as if we aimed at no other end but self-commendation; the Society is the work of God alone and not of men, we celebrate this work. And hath not be commanded us  
often

often to praise his works, and highly exalt the operations of his hands? pag. 3.

Thus the *Jesuites* being a company of Angels and Apostles, do but praise God in praising themselves, and are not subject to the vanity of other simple men: You may hold them impeccable, as the Angels and Saints in Heaven, for, you see, they are exempt from the most subtil and most spiritual sin, which destroyed the Chief Order of Angels in Heaven, and might have kept *Paul* from ever coming thither, had not God sent him the Messenger of Satan to buffet him, lest through the multitude of Revelations he should have been exalted above measure, which these new Apostles declare they have no need of, having attained a Purity transcendent to *St. Paul*.

This justifies the famous saying of *F. Nijet* in his Sermon in *St. Lewis* Church, against the book of frequent Communion, where mentioning the great Elogies given *Xavier* by *Arnauld*, he addes, This man would impute vanity to us, as if we were capable thereof.

'Tis the priviledge of these Examples of humility above other men, that they can without danger of spiritual pride reflect on their humility, and fear to lose it should they once dare to boast that they have it; the *Jesuites* not only see humility in their hearts, but with rare modesty

modesty assure all men, they are not capable of pride, nor subject to vanity.

Those pious but simple persons who could not comprehend how the *Jesuites* acted still, as they pretended, for the Glory of God, though interest and ambition, Pride and Avarice set them a work, may be resolved their doubt; for they teach us here, that the greatest Glory of the Society is the same thing with the greatest Glory of God, that being the work of God alone, as they do but praise God when they praise themselves, so they act for God when they act for themselves, and love God in loving themselves: And that we can no more accuse them with any unjust passion in their Actions of greatest profaneness, than we can suspect them guilty of vanity on these extravagant expressions of pride and vain-glory.

*It is the will of Jesus Christ, that the Society be covered with branches of Palms, and crowned with Chaplets of flowers, in this Festival Triumph for the Glory of his Name, that it may be celebrated from Age to age by Secular Poems, in memory of the accomplishment of every age they have past. This is the reason we erect this monument to his Glory, which shall endure longer than statues of Brass, and be more famous than the Royal Pyramids of Egypt.* p. 2.

The end of this 5th book entitled, The Society honoured, is to collect the modest honours of the Society, or rather the Glory due to our Jesus, pa. 583.

It may be doubted, whether the Son of God who was not pleased with the Sacrifices of the Jews, though ordained by the Law, but seeks Worshippers in spirit and in truth, can be delighted like a worldly Prince in these secular dayes and profane feasts, which please the vanity of the weak spirits of men by pomps and magnificence like those of the Heathens in their superstitious solemnities by Machines, Obeliskes, Guildings and Emblemes; And whether those proud though empty preparations may be Acceptable to God, which appear ridiculous Pastimes to Serious men.

That the Society hath Reformed the Church, and altered the face of Christianity, ruined the Devil, and Recalled Vertue.

It is the Common voyce of almost all Europe, and the general sentiment of men, that the Society hath demolished in Europe the fortresses of the Devil, drawn the Masters of vice out of their holes and their dens, called home Vertue from Exile, raised the Muses from their Graves, and

re-established Learning in the Schools, and the use of the Sacraments in the primitive vigour and frequency, pag. 27.

Thus the false opinion of having reformed the World, hath filled their spirit with a real corruption of pride.

That the Jesuites are Mystical and Spiritual Physitians above all other Ecclesiasticks.

'Tis for this the Society was formed on the day of St. Cosmus, and St. Damien, who were Physitians, and that the science of Physick seems to have passed as by Emanation into all the members of this Society, who like sonnes of Æsculapius labour with equal care and good fortune to preserve the health, and cure the maladies of souls. The whole Society being as a Sovereign medicine, or a shop of spiritual and mystical Physick. Herod. Societ. pag. 31.

If the Physick of a Christian consist in repentance, the Jesuite cannot be his Physitian for 'tis no ingredient in the Medicines he gives. Had they written themselves Physitians of the body, we had had more cause to believe them from their Bulls of permission to practise that Art, their Shops at Rome, at Lions and elsewhere, furnished with Druggs from their Warehouses in the Indies, where they buy for little that they may vent them at dear rates, which

gave them good reason in one of their Emblemes, p. 464. to represent the Society by an Apothecaries Shop furnished with all sorts of Druggs, especially Treacle.

*We see, say they, that by their Precepts and care the coldest hatred is warmed by the heat of Charity, and the Ardour of impiety cooled by the refreshment of Chastity, the intemperance of the palate digested and purged by the Fasts they ordain, the sharpness of choler tempered by the sweetness of moderation, hearts contracted with Grief are dilated by peace of Conscience, the Remissness of Negligence locked up by the severity of Discipline, the harshness of tempers mollified into Gentility of manners, and the whole Army of Moral maladies defeated by the contrary force of their Remedies.*

The Morals of the Jesuites shortly to be published, will be such a proof of the severity of Discipline as the Pharisees Phylacteries were of their strict observance of the Law: But hear what they say further.

*Those that enter into this Society are Sons of the Physicians, and exercise the Art of Curing transmitted from Heaven by Cosmus and Damien, whom they imitate in bounty and Goodness as well as in vigilance and care. Ibid.*

When

When first the Society began to appear, the Pastors of Souls and other Ecclesiasticks, who had strangely neglected their own, and the peoples salvation, suddenly looked about them, and as newly awakened from a deep sleep, laboured to be such in Vertue and Goodness as they ought to have been by their Office and Dignity, p. 53.

We have often heard old men say, that wherever the Society was established, immediately all things put on a new face, Christianity flourished, purity of Religion and Manners succeeded, where impiety, ignorance, and luxury had reigned, nor could they refrain from tears of joy, that they had lived to see a time, wherein decayed piety recovered strength, and Vertue was restored to her throne which Vice had usurped. Pag. 54.

It was the pleasure of God to cure by the Society that part of the Church which ought to have preserved the rest in health, that by a happy change the people might receive Benefit from them from whom they had before contracted impurity and contagion. Ibid.

The Jesuites think they have re-established the Spirit of Christianity in primitive perfection, when they see their Churches full of Communicants, which gains them reputation in the sight of men. But they that love truly the interest of the Church, sigh to see so many crowd and throng Jesus Christ, but so few touch



touch him to the cure of their maladies, and reformation of their Lives, so few that examine themselves before they approach those dreadful mysteries, and so many that receive them to condemnation: But if the persons seduced do miserably perish, how much more guilty are those negligent Guides, and complaisant Directors, who fear not to cast the childrens Bread to Dogs, and force in a manner the Dogs and the Swine to eat that which is holy?

The Great, though Doubtfull fruits of  
their Sermons.

*We have seen three thousand persons so moved by one exhortation that they went all presently to Confession: We have seen inveterate hatred defaced, peace restored to a divided City, Luxury in Apparel banished from Towns, places of publique debauchery deserted, and Monasteries filled, lib. 3. c. 2. The Scene of these Actions was the Inhabited Island, or the Cities of Utopia.*

Flanders can witness by the Experience of our Churches in Lent, what powerfull influence the preaching of Christ crucified hath on the spirits of men, especially when animated by a holily enflamed eloquence, and attended with outward and visible helps, and Corporeal representations of the Subject of the discourse, which are the inventions and Activities proper to our Society, whereby she kindles,  
G inflames

*inflames and maintains the piety and devotion of the people. John Ramire the Jesuite, by one Sermon converted from their Lewdness to an honest life 22 Courtesans at Valence, p. 335.*

'Tis true, there are many Converts in appearance, and from the teeth outwards, that is, that come to Confession, which satisfies these Fathers to cry them up for Profelytes of Heaven. But permanent conversions are rare, those attended with relapses into sin are frequent and ordinary.

I will give you an instance of the singular address of these Fathers, for converting the most hardened sinners, being a story from the mouth of one of them, in a conference had with the Nunnes at the Visitation of St. *Anthony's street in Paris*:

' There was, said he, a person of quality,  
' who having lived very dissolutely at Court,  
' and in the Army, was dangerously sick, and  
' would by no means hear of going to Con-  
' fession, it being so long since he had perform-  
' ed any duty in that kinde, that he could not  
' remember he had ever done it. Those about  
' him used their best endeavours to perswade  
' him to send for a Confessor, but in vain; the  
' multitude of his Crimes making him asha-  
' med to declare them. But being willing to  
' receive

' receive the other Sacraments ; a *Jesuite* was  
 ' made choyce of to administer to him. The  
 ' sick person had no sooner discerned him, but  
 ' he cryed out, he might have saved his pains  
 ' in coming, for he was resolved not to con-  
 ' fess. The *Jesuite* promised him not to men-  
 ' tion Confession, but believed him willing to  
 ' exercise Acts of Faith, Contrition and others  
 ' necessary to prepare him for death ; and told  
 ' him he came to direct him therein : The sick  
 ' man consented, and after instruction given  
 ' in the other particulars, the *Jesuite* asked him  
 ' whether he would exchange his sins for his  
 ' good works : Which the sick man willingly  
 ' agreed to ; the *Jesuite* thereupon assured him,  
 ' he would take upon him all his sins, and from  
 ' thenceforth esteem them his own, and trans-  
 ' ferr to the sick person the merit of all his good  
 ' works : This done, he pronounced his abso-  
 ' lution, and retyred. But being gone to the  
 ' Gate, he returned to tell the sick, he had  
 ' forgotten to ask him what those sins were  
 ' wherewith he had charged himself, so that  
 ' he could not make confession of them as his  
 ' sins, which he desired to do, to prevent dam-  
 ' nation : The sick man without any difficulty  
 ' or shame recounted those crimes which he  
 ' believed not his own. The *Jesuite* presently  
 ' brought him the Eucharist, and the sick man  
 ' soon after dyed, and at night appeared to the

‘ Jesuite, to give him thanks for the gift of his  
‘ merit, for which God had received him to  
‘ Glory, though he had deserved the torments  
‘ of Hell; and to assure him that his charity in  
‘ charging himself with his sins, was so accepta-  
‘ ble with God, that he would not impute them  
‘ to the Jesuite, but pardoned him freely.

This Jesuite, in relating the story considered not, that nothing doth so quench the spirit of repentance in men of Religion, as to bear them in hand, that the most hardened sinners may enter Paradise without being obliged to repentance or confession of their sins with the humility necessary in actions of that moment: The Examples are every where obvious of persons propense not to fear any sinne, which they think may be easily remitted. This induced the ancient Fathers of the Church to believe and teach, that Death-bed repentance is very dangerous; and though they refused not to absolve such as humbly and earnestly desired reconciliation with God, yet it is true, that admitting their repentance, they did not assure them of salvation. But the Jesuites are far bolder, and more illuminated; they absolve sinners who will not vouchsafe to confess their sins, or if they confess them, they do it historically by way of relation, without any compunction or contrition for committing them.

them. And lest the validity of the Absolution should come into question, they are furnished with revelations to confirm them. But he that hath care of the health of his Soul, will not rely on these broken reeds of pretended miracles, which serve only to beget a false confidence in sinners. And the charity of these Fathers, who charge themselves so freely with the most horrible crimes committed by others, may assure us they have artifices to exempt themselves from repentance, as they have devices to excuse others from it.

*The great advantages of their Congregations in Christendome. The Distinction between their Nobles and others : The happiness of Kings, Princes and Bishops which are in their lists.*

‘THE honour of the Son, and Reverence due  
‘ to the Mother were neglected and layd  
‘ aside in most Provinces of *Christendome*. Who  
‘ then presented Offerings in the Temples of  
‘ the Virgin ? who gave her their hearts and  
‘ affections, which she hath ever loved above  
‘ all offerings in the world ? When *Gregory* the  
‘ 13th had confirmed them, the same ardour  
‘ of piety inflamed the Universe. *Lib.3.c.7.*

‘ We mingle not Noblemen and persons of  
‘ quality, with Tradesmen and Mechanicks ;

'it being impossible, equally to procure the  
'salvation of Souls without this inequality in  
'our Assemblies, *pa.* 361.

In the Church of Christ the rich and poor are mingled together, or rather in Christ there remains no distinction of Rich men and poor, being all one body, and one Spirit in him: But the Church of the *Jesuites* hath another custom, these Fathers separate, and treat them with very great difference; they flatter the one, and domineer over the other, and deal equally with them in nothing but this, that they endeavour to make their advantage equally of both.

They give extraordinary prayſes to *Ferdinand* the 2d, and *Ferdinand* the 3d, because their names are Registered in their Congregations: Posterity, say they, shall see in these Registers the piety of *Ferdinand* marked with those Letters that compose his Name, engraven in characters drawn by the hand that holds the Scepter of the Empire, whereof every one stands for an evidence of his veneration and respect to his spiritual Souldiers of the Society of *Jesus*. To this they adde the magnificent Inscription in their Register, where they put into the mouth of *Ferdinand* the 3d, the Expressions they thought fittest for extolling their Order, by commending his Devotion. They  
are

are ravished at the recital of the names of *Sigismund* the 3d, King of *Poland*, the late Cardinal Infant, the late Duke of *Savoy*, the Mother of the Emperour *Rudolphus*, and the Wife of *Charles* the 9th of *France*, registred in their books.

'Tis hard to determine, whether the Brethren of the Society rejoyce more for being members of this body, whereof those August persons, the prime Agents and Intelligents in the Spheres of *Christendom* are their fellow-members; or those Kings and Queens for being inrolled in their Registers: They esteem their other titles, titles of Dignity, but this they reckon the title of their Happiness, which gives them clearer right to the supreme dignity of being a Christian: This is so true, that a Bishop publicly declared, he gloried more in that he was one of the Brethren of the Society, than in the title of Bishop, and accounted it a greater Ornament than his Cross and his Mitre. *Ps.* 363.

These Fathers should have suppress the Book of Father *Bary*, called *Paradise opened by the hundred Prayers and some others of Rinet and Posa*, before they had boasted their Devotion for the Virgin; the books being as full of impertinencies and impious questions on that subject, as the practices of their Worship are vain and ridiculous.

*The good effects publick and private of their Congregations.*

‘ All *Christendome* hath received benefit from  
 ‘ these fraternities, as having suppress the licen-  
 ‘ tiousness of Vice, and brought to light exam-  
 ‘ ples of eminent vertue ; the Officers of Justice  
 ‘ have declared in several towns, that the bold-  
 ‘ ness of offenders hath been more restrained by  
 ‘ these *Societies* than by fear of punishment, and  
 ‘ that after the introduction of those exercises  
 ‘ of Religious Devotion to the Virgin into Ci-  
 ‘ ties, they have found few criminals on whom  
 ‘ to execute the severity of the Laws, which up-  
 ‘ on accurate and exact observation they have  
 ‘ solemnly declared, and among other praises  
 ‘ of these assemblies affirmed their establishment  
 ‘ a publick good. *Ibid.*

The *Jesuitical Casuists* pretend that they, and  
 not the Congregations have banished *Sin* from  
 the World : But ’tis as credible of the one as  
 the other; for the truth is, neither have done  
 it.

‘ A man above seventy years old, yet more  
 ‘ wise than aged, complained he had lived only  
 ‘ two years being those elapsed since his Name  
 ‘ had been entred in the Roll of our Congrega-  
 ‘ tion. *Ibid.*

‘ The



‘ The Duke *de Popolo* sick of a mortal distemper, having sent for one of our Fathers told him, he died chearfully, and full of hope, but that the confidence he had, he owed intirely to the Congregation; and the same time commanded his Son to give them his Name and his affection, protesting he could not leave him a nobler Title, or Richer inheritance than his succession in the good opinion of the Society: And what could have been bequeathed him by his Father of more advantage than the favour of the Virgin, a sure pledge of Eternal Salvation. *Ibid.*

‘ It is impossible the Society should think on those multitudes of Souls saved by these fraternities (which have preserved so many from burning in hell as *victims of Divine Vengeance*) and not at the same time to find such satisfaction and pleasure in so good a work, as serves for a sharp spur to quicken her in her course, for propagating and encouraging those fraternities; that the saving *Standards of Jesus Christ* and the *Virgin*, the *Mother* as well as the Son may be set up in all parts of the Earth, and that they who justly fear the rigour of a severe Judge may be invited by the amiable indulgence of the Virgin. *Ibid.*

You hear their Rodomantades, but the use they make of their Congregations is to draw the people to them from their lawful pastors, to

bring into contempt the parochial mass, to make themselves masters of mens spirits and consciences, and in a word, to serve their interest.

*That the frequent use of Confession and Communion grown obsolete is re-established wonderfully by the Society.*

‘ What an excellent priviledge, and beyond  
 ‘ all hope and expectation of mankind, is it that  
 ‘ God hath established man in his place, not on-  
 ‘ ly to remit their crimes who are guilty of trea-  
 ‘ son against Heaven, but to restore them to  
 ‘ their first dignity and familiarity with him,  
 ‘ and in a moment by one words speaking to  
 ‘ make them of guilty men favourites of God,  
 ‘ of Enemies, Friends, and of condemned Tray-  
 ‘ tors, heirs of a Kingdom : That Criminals ob-  
 ‘ tain pardon as often as they offend, and re-  
 ‘ ceive remission by the absolution of man,  
 ‘ though the sins they commit merit the anger  
 ‘ of heaven, and just punishment from God, lib  
 ‘ 3. c. 8.

It appears this Author was of the spirit of the Society, to believe, that Confessors are sovereign masters of the interests of God, and have full power to absolve the most enormous offenders according to their fancy, without obliging them to repentance, or requiring any fruit

fruits of it : But this is in truth a horrible abuse of the power as well as the mercy of *Jesus Christ*, but acted by them to procure themselves Glory from men, and to fill their Churches with such Profelytes as being sure of their pardon, will never fear to sin.

*When the Society was first established, people communicated but once a year, and they who communicated twice or thrice, passed among some for persons of rare sanctity, and among others for men who affected a Name of Devotion, and to exalt themselves above other men by a vain show and ostentation of piety. Others pretended that the reverence of the mysteries of that Sacrament kept them from the Eucharist, and so covered their disgust and neglect thereof with the Name of respect. Thus the frequent use of communion, that assured aid of salvation seemed laid by on all sides, and (which is most bairous) principally by them whose duty it was to have commended and pressed its continual use. Ibid. This is meant of the Pastors of the Church.*

It is in truth a new kind of piety, and new aid of salvation reserved for the Society of the *Jesuites* not to exclude any from frequent approach to the Eucharist, to admit thither the Goats with the Sheep, to mingle Sacrilege and Impiety with Holy Actions, and to make no difference between the worthy and unworthy, as if *St. Paul* and the Church understood not what they said, or were deceived in their Doctrine,

when they tell us, *The wicked Communicate to their damnation.*

*There was at Valentia a great stir kept against the Society for frequent Communion. The Archbishop spoke in their favour, and having assembled many Doctors, Ordered, that all the people should be at Liberty to Communicate every day in the week. Ibid.*

They are not only at Liberty to do it, but to be commended for it, though they be never so wicked, provided they seriously repent and reform their lives.

‘The Society then finding the times so contrary and averſe to vertue, and mens manners universally corrupted, was animated the more to endeavour a reformation. She hoped that the use of the Sacraments would weaken mens Vices, and the vigour of the one become the ruine of the other. This engaged her from the beginning to imploy all her strength to enſlave the whole earth with the love of these ſaving aides; but with what wonderful ſucceſs? a ſucceſs great beyond the hopes of the Society! What concurrence from all parts? how the aſſiduity of the Confessors was overcharged by the multitudes of them that came to Confession? insomuch, that the continual throng laid ſiege, as it were, to several Churches of the Society. Crimes are now expiated with much more alacrity and ardour than they were

were heretofore committed. ' Nothing is more  
 ' ordinary now than monthly, yea, than weekly  
 ' Confession; and many are no sooner stained  
 ' with sin, but they cleanse themselves by con-  
 ' fessing their faults.

The Fathers in answer to the *Novatians* who reproached the Church for the Authority she took to absolve great offenders, as encouraging impenitence, told those Hereticks, *They had been in the right, if the Church had promised pardon to sinners without engaging them first to repent: But had the practice of the Church been conformable to the Jesuites, she had been to seek an Answer to the Objection of the Novatians. And St. Augustine assures us, That if great sinners could as easily wash off, as contract the guilt of their transgressions, or if sighs, watchings and prayers were not necessary for regaining the favour of God, they would make it their sport to commit the grassest enormities: but now the time is come, since these complaisant Directors have taught men, that it is as easie to expiate as to commit sin; that they scruple not to transgress when it is so easie to gain remission.*

' Before the founding of the *Society*, the Cu-  
 ' rates confessed not their Parishoners but at  
 ' Easter; And, if I may be allowed to declare  
 ' it, some of them were more willing to be ea-  
 ' sed of the labour, than to quiet mens consci-  
 ' ences, and took more care to dispatch than  
 ' amend

‘amend the Penitents. But now in divers Cities  
 ‘their Successors every Sunday and Holiday are  
 ‘almost oppress’d with the number of other Pe-  
 ‘nitents, as well as men professing Religion in  
 ‘the Orders of the Church. *Ibid.*

These Fathers by a lamentable abuse do vi-  
 sibly place the salvation of sinners in the bare  
 outward acts of Confession and Communion,  
 which are but acts of Sacrilege without sincere  
 repentance and resolutions of amendment.

‘Fryar *Jerome* a *Roman* tells us, that upon  
 ‘the founding of the *Society*, all *Rome* was chan-  
 ‘ged in a moment, and that then the Ancient  
 ‘Devotion of the *Primitive Church* in frequent-  
 ‘ing Confession and the Eucharist began to re-  
 ‘vive. A *Burgess* of *Bilduc* sayes the same of  
 ‘that Town, there is not a Town upon Earth  
 ‘where the *Society* hath been established which  
 ‘thinks not the same, and openly declares it.

But since all this change is only superficial,  
 and that the Conduct as well as Morality of the  
*Jesuites* rather covers and daubes than roots out  
 mens vices, the praise they deserve is, that they  
 have filled the world and their Churches with  
 an infinite number of hypocrites, which to their  
 other crimes add profanation of Sacraments,  
 and a false and vain affectation of piety.

‘Before the times of the *Society* the people  
 ‘scarce knew the name of General Confession,  
 ‘though nothing be more ordinary now, above  
 ‘ten

' ten thousand General Confessions having been  
 ' made in the Province of *Japan*. So that 'tis  
 ' credible the whole *Society* established in thirty  
 ' six Provinces purifies yearly above a hundred  
 ' thousand Consciences by these General Con-  
 ' fessions : How immense is the benefit ? How  
 ' worthy their pains, by this sole invention to  
 ' draw yearly out of the slavery of vice, and the  
 ' Devil a hundred thousand Souls, and set them  
 ' at liberty in the state of the Children of God :  
 ' should the *Society* reckon how many she puri-  
 ' fies otherwise yearly, how many thousands  
 ' would be added to the number ? But were  
 ' they to be numbred she would esteem them  
 ' too few, and not answerable to the greatness  
 ' of her zeal for souls. *Ibid. pag. 374.*

'Tis true, General Confessions were not so  
 frequent heretofore, nor the progress of Re-  
 ligion accounted to depend on them ; but the  
 Priests were employed to prepare Penitents so  
 well, and confirm them so solidly in the hatred  
 of sin, and the love of obedience to the will of  
 God, that they were not subject to relapse into  
 former miscarriages, and the disorders commit-  
 ted appeared like monsters rarely seen ; but  
 since these Fathers by acquaintance with these  
 monsters have rendred them ordinary and fa-  
 miliar, that their Penitents have so often need  
 of General Confessions : 'Tis a clear evidence  
 they confess not as they ought, but spend their  
 time,

time, and bestow their pains to no purpose. I could wish they would learn, that the end of Confession is to convert men at once, that they commit not the same offences again.

*That there is no commerce between frequent Communion and Vice.*

‘To frequent the Sacraments is highly useful  
 ‘for all duties of Christianity : And you shall  
 ‘hardly find them defective in any part of  
 ‘Christian Righteousness, who often approach  
 ‘these fountains of vertue and salvation, or  
 ‘any publick licentiousness in a town where  
 ‘the frequent use of these mysteries hath been  
 ‘confirmed by a laudable custome : For what  
 ‘Commerce can there be between the Author  
 ‘of holiness and corruption of manners ? What  
 ‘place is therefore the darkness of hell in those  
 ‘hearts that are irradiated by the eternal light ?  
 ‘Therefore the *Society* having proposed for the  
 ‘end of her labours, to establish vertue, declare  
 ‘war against vice, and to serve the publick,  
 ‘tis no marvel she commends to our  
 ‘greatest veneration the frequent use of the *Eucharist*,  
 ‘as the *Arsenal* of the *Christian Militia*,  
 ‘the Sovereign Remedy against all maladies,  
 ‘and infallible comfort in the worst of miseries.

You



You have heard already, and shall hear further in its proper place how the *Jesuites* to promote their interest, and carry on their carnal designs, admit all persons without examination to the participation of the body of *Jesus Christ*.

*Artifices of Devotion invented by the Society to draw the people on the three gaudy dayes, and the first dayes of the month to the Communion.*

‘ I shall produce here one only example of the *Roman* magnificence in the present year 1640. for we have certaine news that the brethren of our Congregation laid out nine thousand *Florins* on the solemnity of these three dayes to draw the minds of the people from profane licentiousness to the love of piety. They erected a great *Machine* in our Church of *Farnese* at *Rome* in honour of the Holy Sacrament of the *Eucharist*, the height was one hundred and twenty spans, the breadth was eighty; exquisitely embellished with curious Statues, Images, Histories and Emblems to the ravishment of the Spectators, the Church shining with extraordinary lustre, by the light of four thousand Flambeans. The service was celebrated with so much pomp, and so delicious a consort of the *Popes* musick, that there wanted only the presence of the *Pope*, to make it the most Majestick sight on Earth.

‘ *Al-*

You

‘ *Alphonso Gonsague* Arch-Bishop of *Rhodes* said  
 ‘ Mass, seventeen Cardinals, and almost all the  
 ‘ Prelates of the Court of *Rome* were present,  
 ‘ five Cardinals more came in afterwards,  
 ‘ all the Ambassadors of Kings and Princes, se-  
 ‘ veral Religious Orders, and all the Arch-  
 ‘ Fryaries of *Rome*. Lastly, during the three  
 ‘ dayes such throngs of people flocked to the  
 ‘ Communion, that instead of profane Bas-  
 ‘ cinals they really kept a feast of *Paradise*.

Another Artifice of the Society for more frequent  
 Communion was the invention of Communicating  
 the first day of the month, which pleased *Pope Paul*  
 the fifth so well, that he granted indulgencies there-  
 upon, and by that bait of publick devotion drew a  
 great concourse of people to the Holy Table.

The Society rejoycing at the success, took the bold-  
 ness to invite Cardinals to administer the Sacra-  
 ment, whereby the number of Communicants was  
 greatly augmented, the people being ravished to re-  
 ceive at the hands of so Illustrious Persons the pledge  
 of their Salvation: Five Cardinals did it, and  
 at *Rome* at one day, and in one Church they com-  
 muned sometimes sixteen thousand, sometimes twenty,  
 and sometimes thirty thousand Communicants; and  
 from thence this pious custome over-spread the whole  
 Earth. So that at *Lisbon* in the Church belonging  
 to the house of our Profession the Sacrament was  
 administered to twenty five thousand in one day, to  
 six or seven in *Brussels*, and as many at *Antwerp*.

*in one of those days, and had our Churches been capable of more persons, the number of Communicants would have been greater.*

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*General Reflections on all the extracts out of the Image of the first age.*

**T**He *Jesuites* never spoke truer of themselves than when they assumed the title of *The Pharisees of the New Law*. And though they have been so vain as to attribute to themselves undue praises, they have this once declared so great a truth, that we may take them at their word. 'Tis the *Spirit of Pharisaisme* hath caused them to write those great Volumes stuffed only with their praises, and to prove they are not as other men. Christ blamed the *Pharisees* of his time for affecting the chief places in Assemblies, and to be honoured as the principal Doctors and Guides of the people; The *Jesuites* extol themselves above all *Orders* of Religion, march still in the first rank, and call themselves masters of the world.

The ancient *Pharisees* took upon them to dispense with the principal Commandments of the Law, but are clearly out-done by their successors, the *Pharisees of our time*, for what have they left undone, to shew *We are not obliged to Love God nor to give almes?* And they that find  
most

most subtleties to dispense with good works, are in most esteem among them, and to this *Banius Tambenins*, *Escobar* and others owe their reputation.

Those holy men that went before them had no other secret for the conversion of men, than to preach Christ crucified, and to take off the scandal of the Cross by the practice of humility. But the prudence of these new Apostles consists in hiding from the people, they pretend to convert the folly of the Cross as may be one day proved more clearly than they are aware of.

The first word of *St. John Baptist*, of *Christ* and his *Apostles* address to *Sinners*, was, *Repent*. But the *Jesuites* willing to spare all that is troublesome, and professing themselves complaisant, civil and gentle directors have found out a way to remit sins without obliging to a rude and harsh *Repentance*, and to make *Confession* so easie and pleasant, that the most criminal will not decline it, but run to't as willingly as they did to *Sin*, as themselves assure. When Confessors believed it a matter of difficulty to leave ill habits, and that we must strive to enter in at the strait gate of Heaven they were not satisfied with words, without seeing the fruits of a solid *Repentance*; so that those who were inclined not to reform their lives, nor to make restitution of ill gotten goods

nor quit ill company, durst not present themselves before the tribunal of the Church, whose severity they feared, which made true penitence rare even in the *primitive times*; a thing not easily performed, but difficult and toylsome. The same Fathers who taught us, *That the life of Grace was freely received by us in Baptism*, instructed us also, *That a Soul dead in sin is not easily revived, and that when we have made our selves slaves to the Devil, it is very hard to break his chains; when we have blinded our selves in following our lusts, we cannot without miracle come out of darkness, and return into the way of Jesus Christ.* Lastly, St. Paul is bolder than we durst have been, when to shew how difficult it is for Sinners to return to God after their fall, he uses these terms in the *Epistle to the Hebrews, Chap. 6.* *It is impossible for those who have been once enlightened, and tasted the good word of God, and the gift of the Holy Ghost, and the power of the life to come, if they fall away, to renew them again to repentance, seeing they crucifie the Son of God afresh.* And Ch. 10. of the same Ep. v. 26. *For if we sin wilfully after we have received the knowledge of the Truth, there remaineth no more sacrifice for sin, &c.* The reason why the Apostle made use of those vehement expressions, was his belief that he could not implant in *Christians* too great an Opinion of the difficulty to repent after falling into sin. But since it appears, that it is the great

great secret of the *Jesuites* policy, and the design of their *Casuits* and *Confessors* to persuade men that there is nothing easier than for the most hardned sinners to re-enter into *Grace*. I assure my self, that these modern directors of Conscience who guide men by new lights, never read those words of *St. Paul*, which condemn their practices, but they say with their Father *Adam*, *That this Apostle suffered himself to be transported by the heat of his Nature into strange expressions* : And if they durst use language suitable to their practices, they would accuse all the ancient Fathers as too hard and morose, and applaud themselves for enlarging and making plain the wayes of Heaven, which from *Jesus Christ* to their time continued narrow and rugged ; in a word, whereas heretofore it was a rare thing to see a sinner Converted, you may now see thousands in their Churches. Where there needs not such formality, so many tears, such sighs and groans, and so much humiliations as in the Primitive Church. The danger is only that God changes not according to their fancies, but is as just, and as severe as ever : But this matters not with them whose design is to make good compositions with sinners, and sell the blood of *Jesus Christ* cheap, that their market may be quicker, and yield large returns of profit and advantage by the multitude of their customers. The *Sinner*

need

needs no more than tell his *Confessor* the story of his disorders, and he is presently capable of the greatest favours of the Church, and cleared of his sins without fear of an after clap.

When Bishops and Priests were not without difficulty induced to proceed to the reconciliation of Penitents to God, for fear of binding themselves in those sins, whereof they pretended to *loose others*, whom it may be, the Sovereign Judge had not absolved, sinners though reconciled, continued in fear and humiliation, having their sins ever before them, and after the practising of all sorts of good works, and submission to the rigour of *Ecclesiastical Discipline*, they were still afraid they had not satisfied the *Justice of God*. And that their sins were not so mortified, but that they might recover the dominion of their hearts to their eternal destruction, and ceased not to charge themselves with sins of ignorance and infirmity, with omissions and neglects. But now as if the most heinous crimes were as inconsiderable as the lightest faults, and as easily pardoned as the smallest miscarriages, as if the maladies of the Soul were not difficult to cure, and as if God had for the future for ever remitted the severity of his judgement against sinners from the time they follow the advice of the *Jesuites*; the most wicked of men, the most dissolute wretches are no sooner absolved by these complaisant directors,

rectors, but their Consciences are in peace for all their past sins, though they are resolved to commit them again: These are the persons that make up these vast numbers which fill the Churches of the Jesuites, and swell the list of their Confessions. They are directors of all those Consciences which love not to hear any but pleasing Doctrines, who pretend condescension to mens weakneses and infirmities, and never imploy the Knife and the Lance in the cure of their wounds.

This makes all those who cannot endure sound doctrine, but have itching desires to be flattered in their wayes, to have recourse to these Prophets of the last times, and having shut their ears against the truth, are by the just judgement of God given up to be seduced by fables, which serve only for their greater seducement and Depravation.

It may be said to the glory of the Society that they are Guides to an infinite number of persons, and with this advantage, that whereas St. Paul sayes, *That not many wise men after the flesh, not many mighty, not many Noble were called*; these good Fathers have in their Churches so many persons of greatest quality, so many rich, so many wise men after the flesh, that they have no room for the Common people, and ordinary men: And have made the wayes of repentance so smooth and easie, that the  
most



most tender and delicate sinners run thither with as much ardour and facility as they could possibly have done to their sins and disorders.

If you consider these Fathers as to worldly enjoyments, and weigh their condition in the balance of humane opinion, they have cause to be intirely satisfied with their Estate in the places where they reign, as having all the Grandeur of the World prostrate at their feet; but if you view them by the light of Faith, nothing will appear so miserable as these blinde Guides, who lead the blind, and together with them fall into the ditch, and abyss of darkness. They have reason to fear, that God may require at their hands the blood of an infinite number of Souls, who for want of repentance dye in their sins, whom they abused by hasty absolution, and covered their faults instead of curing them.

'Tis lamentable to observe, how sinners are daily confessed by these Ghostly Fathers, but never converted to newness of life, repenting every moment, but never truly, drawing nigh to God with their lips, but denying him in their hearts; becoming Profelytes to these new *Pharisees*, and thereby more the children of Hell than before. 'Tis true, they practise not these things alone, but this augments rather than excuses their condemnation; as ha-

ving drawn others to follow their courses, being tempted to like Actions, in hopes of equal success, and as many disciples as the *Jesuites* had gained by their easie devotion; so that now there are *Jesuites* every where, and in all habits, and though they claim the honour of being the first Authors of *Moralls* which have quite overthrown those of the Church, there want not others who have imitated them in deceiving the world.

I remember, that on a Holiday, in a Church in *Flanders*, I saw a vast multitude of people thronging to Confession and the Sacrament: And soon after in discourse with one of these Fathers, I told him I was much edified at the Devotion of the people, and asked him whether it was alwayes equal to what it appeared on the last Holiday: The Father assured me I had seen only what was usual and ordinary, that the people were very devout, and failed not to frequent the Sacrament often. But Sir, said I, to compleat my joy, give me leave to ask you whether all these persons that communicate so often, do it with that piety and holiness the Greatness of these mysteries requires, whether they examine themselves seriously before they approach the Holy Table, for fear of coming thither to condemnation, and eating there their eternall ruine: To speak plainly, is it probable, that all those who I see

com-

communicate every day in the week, do all lead an holy and innocent life, exempt from relapse into mortal sins, after their repentance, and in a word, are so holy as they ought to be who so often partake of those holy things?

I perceived I spake to this good Father in a Language he was not accustomed to hear; for being by this time sufficiently astonished, he told me I demanded too much, and what I required was the highest perfection; that it was a rare thing to see men who fell not into mortal sins; but that those Communicants took care to confess without fail, as often as they fell:

What Sir, said I, those persons that fill your Churches are the same that after dinner people Taverns and Tipling-houses, Bowling-greens and Theatres, and other places of divertisement? Contrary to the Gospel, they serve two Masters, in the Morning Christ, and the rest of the day the Devil; if so, their Confession may in appearance bind the strong man of sin armed in their hearts, but do not you know, that when the House of our Soul hath been swept only by a servile and fruitless Confession, and not filled after with sincere compunction, and garnished with good works, that strong man armed whom they fancied bound and cast out, returns thither with seven other spirits more wicked than himself, and

the last state of that man is worse than the first? The Good Father had not the patience to hear what I would have said, but speaking out of the abundance of his heart, Sir, said he, must we not save all the world? and if we cannot send sinners straight into Paradise, 'tis good to send them at least into Purgatory. The frailty and weakness of men is so great in these times, that to require great matters from them in duties of Religion, is to make them quit all; therefore as often as they fall into sin, we must not neglect to grant them absolution whenas they demand it, for as in their demand there is an appearance of their fear of damnation, that fear with Confession, are sufficient Grounds to give them absolution, nor can it be denied them, according to the common opinion of the Casuists.

This Father could not have been more surprized at my Answer than I was at his reply, Repenting in a manner that I had engaged with a person of Principles so different from mine, that I foresaw it was impossible for us to agree; however I resolved to make good my ground, and one assault more to bring him to reason. Father, said I, I am amazed at your expressions; what agreement can there be between your practice, and the Doctrine of the Fathers? They teach us, that to persist in the Commission of sin, for which we pretend to have

have repented, is not true repentance, but a mocking of God, that the Vicissitude and Revolution of sins, and Confessions succeeding one another, is to turn and return in the wayes of the wicked, which certainly end in everlasting perdition.

I know, 'tis not strange, that men who sin naturally, should be capable of falling into all kinds of disorders; but 'tis insupportable, to see them from whom sinners ought to receive light and instruction, to serve for nothing but to blinde them the more, and to put them out of that just fear they ought to have to approach Jesus Christ, without reforming their Lives. It was St. *Augustines* direction, that he only should partake of the body and blood of the Saviour of the world, who is already a part of his body by the union of Charity. St. *Basil* would have Communicants able to say with St. *Paul*, that *it is not they that live, but Christ that lives in them*. St. *Francis de Sales*, in this last Age advises none to a daily Communion, but such who not only never relapse into mortall sins, but have no affection for the most Venial. But by your practise, Father, these rules are exploded, for with you they are worthy to be Communicants as often as they confess, and to receive the bread of life, though their crimes live, and flourish in their hearts and their Actions. Thus Confession alone is sufficient to make them pass

for Devout, and a life better regulated is an extraordinary sanctity, not proportioned to the frailty and infirmities of persons of this Age.

The Father impatient to give me the hearing, could not refrain from interrupting me, to tell me, that they did no more than what Christ had allowed in the Gospel, for in *St. Matthew*, when *Peter* asked Christ how often he should forgive the sins of his Brother, the Saviour of the World made answer, *Not seven times, but seventy times seven.*

I was so moved at his producing so strange a proof, and vouching a Text so improper to confirm the Maxim he maintained, that I gave him not leisure to adde any more, but told him: Have you read that passage in the Gospel? I doubt not but you have, but your desire to make it subservient to your purposes, and to apply it so as it may countenance your practices, hath made you forget part of it which renders it wholly useless for your designs. Permit me then to put you in minde, that there are in that passage these very words, *Lord, how often shall my Brother sin against me, and I forgive him?* Observe those words, *Against me*, which shew, that he treated only of particular offences which our Brethren may have given us, but not of Crimes they commit against God. And the question is not touching the use of the

Keyes,

Keys which *Christ* hath committed to the *Pastors* of the *Church*, but of that patience, that meekness and charity every particular person ought to have towards them that offend him. The *Priests* ought not to remit sins committed against *God*, but according to the *Rules* prescribed by *God* in the *Sacred Canons*, nor have any power, according to the *Fathers*, to unbind *Lazarus*, who is the type and figure of a *Sinner*, but after he hath been raised by *Jesur Christ* to new life : But as to offences which concern us particularly, *Charity* hath no bounds, but an indispensable command to love even our enemies, and what ill soever is done us we are obliged to overcome by pardon and forgiveness ; not seven times only, but as often as the offence is reiterated : This is the meaning of the place, as all *Commentators* unanimously agree in the explication, not one pretending that those words favour the facility of some *Confessors* in pronouncing absolution to *Sinners* as often as they please to demand it.

I thought sufficient had been said to convince and gain this good Father, but was deceived, and saw by experience, that he had a Spirit that was Reason-proof. And to be rid of me, he told me plainly, he little valued all the proofs I could bring, and that he would proceed as he was accustom'd ; this being a common practice, authorized by good *Casuits*,

and should they attempt to do otherwise, *Repentance* would become an intollerable yoke, *Confession* forsaken, all the world forced away from the Altar, and *Sinners* despair; he should have added, that it would ruine many *Sacred Communities* which had no better means of subsistence than this easie absolution, and truly by the genius and countenance of the Father, I discovered that this last was the most prevalent argument with him, and therefore resolved to hold my peace; for 'tis to no purpose to bring the most demonstrative evidences to undeceive a man whose perswasions are grounded in reasons of interest, unless you first cure the covetousness of his heart. We have no more to do upon these occasions, but to sigh, and pray God that he would effect what to us is intirely impossible.

To return to the *Jesuites*, it must be confessed that they have been very prudent in the choyce of proper and successful means to compass their design of drawing after them a great number of people; they easily perceived, that had they exacted from *Sinners* the fruits of a solid repentance, intire self-denyal, reformation of life, serious mortification of Vice, they could not have easily attained their ends, and that if they treated the *Sinner* that should come to them, according to the *Rules* of the *Church*, their *Churches* should never have been filled, nor  
their



their *Confessors* much imployed : But judging very wisely, that though they obliged not *Sinners* to put off the old man, they would be content to put on the new, if they promised men *Heaven* for some petty works of no weight or difficulty ; there could be no *Sinner* so hardned who would not be their proselyte on so good termes, and pay them to boot for the pains they should take to send him to *Hell* : This is the reason that moved them to pitch on these works of ostentation, and exhort all the people to communicate every day in the week, and to authorize their practice, pretend it was approved by an *Arch-Bishop* of *Valentia*, in an *Assembly* of *Doctors*, and that he Ordained *It should be free for all the people to Communicate every day in the year, so see the vanity of their pretence of being authorized by this Arch-Bishop* ; Observe, that it hath been ever allowed for persons truly virtuous to Communicate every day : But these are not the persons they understand in the *Ordinance* for being few in number, they could not be expressed by the term of *All the People* : So that *All the People*, who, the *Jesuites* say have permission to Communicate every day in the week, are all kinds of persons, and the common sort of men who live in such a manner, that they are not worthy to Communicate once in their age, and never approach the *Altar*, but they abuse the facility of their *Confessors*, and make themselves guilty of a new crime.

But let the *Jesuites* say what they please it cannot be denied, but the face of affairs is the same it was before they appeared in the world, no less Simony and Usury, Injustice and Iniquity, Impurity and Violence committed now than before : Tradesmen cheat as they were wont, Judges take bribes, Souldiers blaspheme and rob as much as ever; that which the *Jesuites* have done, is, that men commit wickedness with ease, without fear or remorse, they make it a sport upon the credit of these Fathers, affirming it easie to get pardon, and when they have chosen one of them for their Confessor, they find him so apt to condescend, so full of good words, and of so pleasing an humour, that, as themselves say, *Sinners expiate their crimes with as much chearfulness and ardency, as they committed them*; and in a moment become Saints worthy to receive the body of *Christ* as often as they please; but the mischief is, that their sanctity having cost little, it is but short lived, and their passions not mortified, presently produce the same disorders again: But these Fathers care not though the multitudes of people about their Altars dishonour *Christ* in profaning his body, provided they serve to promote the Glory of the Society.

We read in Scripture, that though the manners of the *Jews* were extremely corrupt, they ceased not to offer to God abundance of Sacrifices,

fices, and were perswaded to it by the Priests, who valued not the loss of mens souls if they could but profit by the multitude of Oblations brought to the Temple : But these profane Sacrifices instead of appeasing provoked the wrath of God, which makes him complain in the first Chapter of *Isaiab*, *He was weary of their Offerings, and despised their Sacrifices, and that the blood of Bulls and of Goats could not expiate the sins in which they persisted, that the Oblations of the carnal people were vain, that he could not away with their Ceremonies and Festival Dayes, that he hated their Assemblies, and would not hearken to their prayers who had wickedness in their hearts.*

If God thus used the *Jews* who were subject to the *Law* of *Moses*, what rigorous justice may we expect if we honour him only with our lips, and instead of a real and cordial Conversion content our selves with an imaginary and superficial. I know the *Jews* Sacrifices were but gross shadows of the Sacrifice now in the Church; but if our hands and our hearts are no less defiled than the *Jews*, we are so much more worthy condemnation, as the sanctity of our Sacrifice is greater than theirs; for God respects not the Sacrifice only, but the person that offers it; nor can we present him an Oblation so Holy that can appease his anger, while he sees abominations in our hearts, and crimes in our hands, and our souls unfit to be a sacrifice to him,

he seeks *Servants* to worship him in *Spirit* and in *Truth*, not such as say only *Lord, Lord*, but such as do the will of his Heavenly Father.

I know there's nothing so *Holy* as the *Sacraments*, and that the *Primitive Christians* derived all their strength and their comfort from the continual use of the *Eucharist*; but we are not to think that we are therefore arrived to the perfection of those *Primitive Christians*, because we imitate them in this particular; but that there is nothing will sooner draw upon us the anger of *God*, than to presume to feed on the bread of *Angels*, when we deserve not to gather the crumbs. This makes it appear strange, that these *Fathers* fear not to affirm, That they are seldom defective in any part of *Christian Righteousness*, who approach to the *Sacraments*, the fountains of virtue and salvation, that you cannot find any publick licentiousness in a Town where the frequent use of these mysteries hath been confirmed by a laudable custome, because the Author of Salvation can have no commerce with vice, nor the darkness of Hell find any room in hearts so often irradiated by the *Eternal Light*. 'Tis strange, I say, that these *Fathers* who pretend to be the *Masters* of *Theology* speak so ignorantly of the most *Common Truths* of the *Faith*, and are so blind as to take the *Sacraments* for virtues which cannot be abused. Is it possible that they know not what the world is assured of, that there is an infinite  
number

number of *Priests, Fryars and Persons* of all sorts who are the more wicked the oftner they Communicate, and serve themselves of that which is most *Sacred in Religion*, to cloke their *Abominations* from the sight of the world? Can they be ignorant of this, that the reception of *Christ* in the *Eucharist*, though he be the true light doth only increase the blindness of those wretches, and render them more wicked and corrupt who presume to receive the fountain of purity without repenting for their sins? And that the *Devil* ceases not to continue master of their hearts who would seem to divide them between *God* and the *Prince of Darkness*.

It may be admired, that they are so hot and intent upon the praise of their *Society in the Image of their first Age*, as not to remember what they chaunt every day of the *Holy Communion* in their Churches; *Mors est malis, vita bonis, vide paris sumptionis quàm sit dispar exitus.* 'Tis true, *Christ is Life*, but in the *Eucharist* he is not life to them who were not alive before, but a severe judge of them who being dead in sin, presume to approach the *Fountain of Life*: So that there is great cause to bewail that all the reformation made by the *Jesuites* in the Church amounts only to the commission of an infinite number of sacrilegious Communions, filling their Churches with innumerable multitudes of persons who never part with their Confessors without

without absolution, what crimes soever they are guilty of, and as soon as confess, are held fit for the Altar.

I cannot forbear the relation of a story on this occasion, often told by a *Jesuite* with very great delight : This good father acknowledged he had been much hindered from admitting to Communion, a person so Cholerick and subject to blaspheme, that he could not go from the place of Confession to the Altar without falling into the same crimes, loosing in a moment all the fruit of his Confession, and wholly indisposing himself to receive the *Eucharist* : The *Father* according to the custome of the *Society*, being more solicitous to make this man Communicate, than to cure him of so dangerous a malady, resolved to confess him at the foot of the Altar, and to administer the Sacrament to him immediately after absolution. This rare expedient he afterwards mentioned as a most refined invention and quintessence of spirituality which he had brought into practice by the happiness of his conceit without a president.

How extravagant soever this conduct may be, 'tis certainly very proper for persons who serve their interest, and despise that of *Christ*. The more corrupt men are, the more they love to be flatter'd, and desire to be rid of that trouble and fear that are the natural companions

nions of crimes : And if they find such directors of *Conscience* as will assure them they are in the way to eternal beatitude, there's not a person amongst them so senseless as not to hold himself indebted to so obliging Divinity, and to impart their temporal goods unto them who are so liberal of those of God ; and as the Casuists resolve, that the Fathers are not bound in duty to give, but may sell these things to their *Devotes* ; so these cannot but make good payment for their gentleness, their condescendence, their lies and their cheats. Nor can it be doubted, but that the confessionals they multiply so carefully in their Temples are so many little mines of Silver and Gold, for as they procure all conveniencies for their penitents, it cannot be supposed they forget themselves. And while others who have not the excellent address of these Fathers take great pains by serious examination to dispose penitents to a sincere repentance, and a newness of life, these good Fathers are so dexterous and nimble, that they dispatch in a short time the most detestable and inveterate sinners. The most corrupt consciences which appear to others as an impenetrable abyss, never stop their Carriere, who *Can confess the Devil himself in less than a quarter of an hour*, saith *F. Grisel*.

If you examine their other practices of *Devotion*, you will find no lesse disorder than in  
their

their administration of the Sacraments of *Penance* and the *Eucharist*; for proof whereof you need onely consider their Relations of the pomps and shows they fill their Churches withall, they make it their Glory to draw the people thither, by erecting machines which may render their industry admirable, and surprize the eyes of spectators. But in the mean time neglect their cures, and the Churches of other benefices they have usurped, though they forget nothing to satisfie the most curious; their Altars are adorned with the most exquisite picture and delicate sculptures, nothing appears but rich and magnificent, and all animated by Consorts of Musick that ravish the sense: So that the house of Prayer and Penitence, is converted into a place of pleasure and divertisement; and oftentimes they act their Tragedies and Comedies, and pass severall dayes in most profane manner, though it must be confessed they forget not for all that to say *Miss*. The world knows how they profane the Chappel of the Colledge of *Marmonseir*, which they had united to their Colledge at *Paris*. The Rector of the Univerſity was obliged to exhibit an information against them upon his own view of the disorder, having found in one part of the Chappel a Haberdashers shop, and the rest full of Hey for the horses of a person of quality their Pensioner. Since that time I have seen  
men



men at work there to dress up a Theatre, and prepare *Machines* for a Ballad which we must have learnt in the Chappel, or gone all day in search of the Dancing Master who practised there only, and was not permitted to come into their Colledge for fear of disturbing their repose and troubling their exercises.

I know not whether they finde these means very proper to incline men to prayer, and inspire them with compunction for their sinns; But to me who have not studied Divinity in their School, nothing appears so opposite to the Spirit of Christ, and the instructions he left us for prayer. For our *Divine Master* in the sixth of St. *Matthew* commands us when we would pray, to enter a private place and shut to the door, that we may be separated from the world, and appear only to God; which rule ought to be observed, as far as possibly it may in publick prayers, as we see many Religious Communities pray with the same sedate and composed tranquility of mind in their Quires as they would in their private Chambers and Oratories, as being together but one body and one spirit: They chaunt so together that they make but one voice, and hear not one another, but when it is necessary to continue the Chaunt, and to render their prayers more efficacious by joyning with their brethren in supplication: Besides when they Chaunt, all their words

words are intelligible, that their thoughts may be imployed and taken up in attending the sense, and filled with the affections of *David* in the compofure of the *Pfalms*: Thus the *Charterous* and other *Orders* of Religion retaining their primitive purity and simplicity of spirit, have nothing in their Churches to scatter and dissipate their thoughts and meditations, nothing to *ravish their eyes and their eares*, and to draw away their hearts from minding their devotions, to gaze on fine sights, and wander in vanities. The like may be observed in such of our Cathedrals, wherein according to the ancient simplicity, as there is nothing wanting that may be necessary for the decent performance of the external worship of God, so we find not there such numbers of superfluous Ornaments that serve only to amuse grossie and carnal spirits and earthly dispositions.

Such simplicity and modesty please not the *Jesuites*, they must have something to quicken the senses; and whereas Christ Commands us to offer our Prayers in the most private retirements of our houses, & from the bottom of our hearts to prevent the distractions of our straying and wanton senses; these Fathers invite us to enter their Churches, to see and hear thing to ravish our eyes and tickle our ears, but to empty our hearts of all affections of devotion, and render

render us incapable to pray with Reverence and Attention.

In the mean time they glory in their shame, and triumph in that which ought to be their confusion; they rejoyce in these practises for which they should mourn, and prove by experience that men are so wretched, that there's nothing so ridiculous, nothing so contemptible but may serve to flatter the vanity of their humours, and raise up in their fancies mountains of pride.

Had we leisure to examine that intire Volume composed by *Alegambe*, of the names of their Authors, it would be a fresh instance of their vanity and pride. Can any thing be more ridiculous than to amass an infinite number of names of pitifull Books, and more pitifull Authors, to make the world believe their Society is full of extraordinary men? What Glory was it for the company to have produced those innumerable Casuists, who have corrupted all Christian Morality, and turned topsie turvy the Maxims of the Gospel, as *Samies*, *Tambourin*, *Escobar*, *Castro Palao*, *Benny*, *Guimenius*, &c? What glory to have produced Divines who have extolled themselves above the Fathers, and their Authority, to bring their own profane and ridiculous Novelities in Credit, as *Molina*, *Poza*, *Garasse*, &c. have done.

Is it not a shame, that they have permitted those

those scoffing Companions, those ill-made Spirits of their Fathers, *Binet*, *Monk*, and *Barry*; to write Books so intirely ridiculous?

Are they not struck with prodigious, and irrecoverable blindness, to boast of those works they have composed against the sacred persons of Kings and of Bishops, and to own those mischievous Books, which were published under feigned names, and deserved censure as soon as they came forth, as those of *Saribanus*, *Smith*, and *Mariana*?

Lastly, What reason have they to insert in the Catalogue of their Works those books they have stolen from others, whereof their Father *Abbot* and others have been often convicted? But though this be common among these good Fathers, and every dayes practice, I will content my self at present with one example, by which it will appear, they spare not their best friends, but are ever ready to do them any injury which may afford them the least hope of Glory.

'Tis notorious to the world, that in the process they maintained against the University of *Paris*, *M. De Montbelon*, whose name is famous in the Parliament of *Paris*, defended their Cause against *M. De la Martiliere*; and that this later having published his Argument in Print, *M. De Montbelon* published his also. There's no man but thinks it the misfortune, so good an Advo-

Advocate to have undertaken so bad a Cause; but the misfortune was greater to have Clients so ingrate as the *Jesuites* proved to him. For is it not strange, these Fathers should envy their Advocate the glory of having defended them, and attribute the Argument he published, to their *F. Cotton*? and should have the boldness to do it in the life-time of *M. de Montbelon*, their Advocates Nephew, who can, when he pleases, convince them of falshood, by producing the Original of the Printed Argument, all of his deceased Unkles hand-writing: That I may not be thought to impose on these Fathers, hear the very words of *Alegambe* the *Jesuite*, in his *Bibliothèque* of the Writers of their Society, pag. 379. col. 2. Where speaking of *F. Cotton*, he saith, *Edidit Apologiam pro Societate contra Martellierum sub nomine Montolonii*. He published an Apology for the Society, against *Martellier*, under the name of *Montbelon*: Certainly the Pharisees of the Old Law never did the like, nor were guilty of a vanity so malignant and Ridiculous.

Artifices

*Artifices and Violences of the Jesuites of Almain  
to take from Religious Orders several consi-  
derable Abbees and Priors.*

*Stories on this subject taken out of the Memorial  
of F. Paul William, Vicar Generall of the  
Order of Cluny:*

*Presented to the FRENCH Councell in 1654.  
Against the Rector of the three Colledges of  
Jesuites at Selestat, Ensisheim, and  
Fribourg in Brisgau.*

## OF

*The Three Pories in Alsatia, usurped by the  
Jesuites from the Order of St. Benedict.*

*And First,  
Of the Priory of St. Valentine of Ruffach, taken  
away violently by vertue of Bulls against Bulls.*

**T**He three Pories Conventuals of St. Va-  
lentine, St. James, and St. Morand, are  
of ancient foundation, between five and six  
hundred years standing, belonging to the Or-  
der of St. Benedict, and holding of France, though  
all

all three situate in *Alsacia*, and in the Diocese of *Basil*. The first stands in the Town of *Rufsch*, parcel of the temporalities of the Bishop of *Strasbourg*: the second in the Village of *Veldbach*, and the third neer the town of *Altkirk* in the Countrey, reunited to *France* by the Treaty of the peace of *Alenmaigne*. The first depends on the Abby of *Cheisy*, and the two last on that of *Clunty*, the full right of collating being in the Abbots, and preserved without interruption, and the Priories alwayes possessed by *Benedictines* of the Nation of *France*.

The Priory of *St. Valentine* was founded about the eleventh Century, by two Monks of the Abby of *Cheisy*, in the Diocese of *Soissons*, assisted by the Offerings and Liberalities of the people, upon the occasion of the Great Miracles wrought by the Martyr Bishop of *Soissons*, when those Monks in their return from Pilgrimage to *Rome* arrived at *Rufsch*, enriched with his Reliques by the Gift of the Abbot of *St. Potentience* of the same Order in the City of *Rome*, so that in a short time they built that Priory which continued alwayes in the possession of the Monks and Abbot of *Cheisy*, though the *Jesuites* have not omitted any artifice from the beginning of their institution, to make themselves masters thereof, contrary to the Bulls of the Popes, *Lucius* and *Alexander* 3<sup>d</sup>, who excommunicated all those that should attempt

attempt any thing concerning the said Priory, in prejudice to the rights of the said Abbot and Monks: For after the year 1578. they procured and obtained from time to time Bulls upon Bulls, but so voyd and null they durst not produce them: And in 1618. they huddled up all the nullities and obreptions of the precedent Bulls into one, suggested by them to have been obtained for the benefit of the Colledge of *Selstat*, founded some 3024. years before, wherein they set forth contrary to the truth that it was a simple Priory without a Convent, and aliened long since from the said Order with the usual formalities, and consent of all parties interested. In pursuance of this Bull, these Fathers having by strange precipitation and extraordinary haste outed the Prior *Nicolas Verdor* Monk of *Cheisy*, with unheard of vexations possessed themselves timely of the said Priory in 1618. without any form of Justice, and 18 years before the time prescribed by the pretended Bull, that is, before it became void by the death or cession of the said Prior, who was Canonically possessed of it ever since 1610. and never juridically deprived thereof.



*Letters gained by surprize from the King, and a  
Mandamus from the Bishop of Strasbourg :*

*The dependance of the three Priors.*

This violent intrusion, notwithstanding the Oppositions, complaints, Protestations and pursuits of the said Prior, with the interposition of the Authority of the Crown of *France*, endured till God himself brought the remedy by a change of the State in 1634. when the *Jesuits* upon the arrival of the *French* Armies having quitted the Priory, the said Prior was re-established by his Majesties Authority, and dyed in peaceable possession thereof in 1636. whereupon *James Boescot* of the Order of *St. Dennis*, succeeded him, and possessed it till 1644. though the *Jesuites* in 1638. had obtained Letters Patents from the said King, in Confirmation of their right if any they had, which they got by surprize, upon false suggestions that the said Priory ever since 1578. had been Canonically united to the Colledge of *Selslat*, which had not been founded before 1615, and that the said *Verdot* of *Cheisy*, whom death had deprived of power to defend his Cause, had been an Usurper, Intruder, and illegally possessed of the said Priory, as if he had been a *Lutheran*, seized of it by main force.

But the Letters Patents were of no use to the *Jesuites*; for *Boescot* seeing that the continuance of the Warre in Germany, made the place not habitable, in the year 1644 resigned the said Priory into the hands of the Abbot of *Cbesy*, who bestowed it on *Paul William*, a Fryer of the strict Observance of the Congregation of *S. Vanne*, who by the Kings Order took possession thereof, and peaceably enjoyed it with those of his Order till the 2d. of June, 1651. on which day, in pursuance of a *Mandamus* issued from Archduke *Leopold*, Bishop and Lord of *Strasbourg*, under pretence of executing some Articles of the Treaty of peace, but really in breach thereof, the Arch-dukes Officers re-established there some *Jesuites* strangers, and by force and violence ousted the said Prior and his Fryers of the reformed Order of *St. Francis*, notwithstanding all their oppositions, Appeals and Protestations of force, which the said Officers refused to enter of Record among the Acts of their Courts, though it was afterwards granted them upon renewing their suit at *Brisac*.

Now these three Priories depending as to their spirituality and right of Collation upon the Abbyes of *Cbesy* and *Cluny* have ever been subject and answerable for their temporaltyes to the Archdukes Chamber of Justice of *Ensfurtim*, belonging to the house of *Austria*, though  
this

this of *St. Valentine* be situate in the Territories of the Bishop of *Strasbourg*; and that by the Treaty of *Munster*, in 1648. all the rights of the House of *Austria*, in the higher and lower *Alsatia* were granted in Sovereignty to the Crown of *France*, and consequently the said Priory being at present under the Jurisdiction of the most Christian King, and his Justice, to whom alone belongs the cognizance thereof, and the maintenance of the said Prior in his possession, it followes that the intrusion of the said *Jesuites* strangers into the place of the said Prior, outed without cause or lawfull Authority in 1651. is an unjust attempt against the tenor of the said Treaty of peace.

Nor is the Kings interest less engaged for keeping the two other Priories of *St. James*, and *St. Morand*, which the *Jesuites* would have taken away from the Order of *Clauny*, and consequently from *France*, to alien them to perpetuity, and unite them to the Colledges of strangers, to the great prejudice of his Majesties Subjects, and the order of *St. Benedict*.

*False suggestions to Pope Gregory XIII. to obtain a Bull of Union of the said Priory:*

*False Charge of Crimes on the Prior.*

That it may the better appear, what artifices the said Fathers make use of, for want of right,

right, to usurp the said Priories; observe that in 1578. *John Sancey* being Prior of that of *St. Valentin*, they obtained from Pope *Gregory xiii.* by the procurement and Authority of *John* Bishop of *Strasbourg*, a Bull of Union of the said Priory, for founding a Colledge in the Town of *Molsheim*, and that they should enjoy it upon the first vacancy; upon the false suggestion that it was a Priory only without a Convent, without declaring that it depended on *France*, and the Abby of *Chesny*, without an information *Super commodo & incommodo*, of the convenience and inconvenience, which according to Custome ought regularly to have been first exhibited, without the consent of the Prior or his Convent, the Abbot of *Chesny*, the Bishop of the Diocese, or of the King, though all interested parties.

These *Jesuites* being otherwise sufficiently founded at *Molsheim*, not knowing how to betake themselves to execute their Bull, so full of nullities, and void Clauses, left it dormant without the least mention 31 years, in which time two vacancies incurred, by the decease of *Sancey* in 1589. and of *Adrian Verd*: his Successor in 1598. which they let pass without stirring at all, or giving the least notice or hint of their pretensions. So that the said Bull by this means lay superannuate and useless.

At last in 1609. they pitched on an expedient,

dient, very disagreeable to the Charity of Christians, which was, to charge with Crimes and infamous Calumnies *Nicholas Terrastre*, Successor to *Adrian*, that they might deprive him of his Benefice, and make use of this third vacancy for Entry. They managed this business so dexterously, that by false reports spread against *Terrastre*, the Matter was brought to that pass as to oblige the Officers of the Archdukes Chamber of *Ensfheim*, to write about it, not to the Bishop of *Strasbourg*, nor the Diocesan, but to the Abbot of *Cheisy* as the lawfull Collator, praying him to call back *Terrastre*, and provide another of his Monks to succeed in the Priory, for prevention of scandal: To give more credit to the Letter, they perswaded *Nicholas Verdor* one of the Monks of the said Abby, then resident in the Priory, to carry it, who inflamed with Ambition to succeed *Terrastre*, conveyed the Accusation against his Superiour, who without other information was recalled, and *Verdor* sent back Prior in his place: This serves to clear what we affirmed before, that this Priory is Conventual, and that neither the Bishop of *Strasbourg*, nor his Officers had ever Authority over it, or took cognizance of any cause that concerned it, But that the Abbot hath the Jurisdiction in the Spirituality, and right of Collation, and disposing of the Fryars, as the Chamber of *Ensfheim* hath in the Temporalities.

*Other Calumnies of the Jesuites. A feigned Seminary, false suggestions to Pope Paul the fifth, their Artifices, Avarice and Violences.*

But providence permitted not their designs to have the desired success, for *Verdot* succeeding in the said *Priory* of *St. Valentine* filled the vacancy; but could not escape drinking deep in the bitter cup of their calumnies, more black and insainous than those he carried against his Superiour, whose innocence being at last cleared and acknowledged, he was honoured with the dignity of *Prior* in the same *Abby* on which the *Priory* depends, where he died in peace eighty three years old: As for *Verdot* he was hampered by the *Jesuites* as you shall hear hereafter.

The Fathers of *Mulsheim*, having in vain solicited the *Prior* to a Cession with offers of a considerable Pension, perswaded Arch-Duke *Leopold* as Bishop of *Strasbourg*, to demand the said *Priory* from the *Pope*, upon pretence he would bestow it for endowment of a *Seminary*, (which was but imaginary) in the City of *Strasbourg* for reducing the Hereticks there to the *Catholick Faith*, which was granted accordingly on this false suggestion, together with this also, that the Bull of union for the Colledge of *Mulsheim* was still in force, for that there had hap-

happened no overture for the execution thereof, *Neither Cession nor decease*, notwithstanding the three vacancies aforesaid, and that the *Rector* of the said *Colledge* consented to the disunion for so pious a work as the erecting of a *Seminary*. Thus was *Pope Paul* the fifth surprized, who thought the said *Rector* the only party concerned.

This Bull was not more null and abusive than the execution wrongfull and injurious, for the *Jesuites* concealing from the Arch-Duke their principal design to get the said *Priory* out of the hands of the *Prior*, to be applyed to another *Colledge* of theirs newly erected in a *Priory* of the same *Order*, called *St. Faibles* of ten thousand *Livers* rent in the Town of *Silestat*, and besieging him daily with constant importunities perswaded him at last to molest poor *Verdot* as a criminal. A *French* man by birth, and consequently a stranger in that Countrey, to force him to resign and quit the said *Priory* for a Pension, with threats, if he disputed it, to take it absolutely from him without any allowance to be made him : But *Verdot* unwilling to be a Traytor to his *Abbot*, and his *Countrey* by quitting his right notwithstanding the tempest raised against him by the *Jesuites* to serve their designs by a multitude of crimes, whereof they accused him, resolved to prevent ship-wrack by a prudent retreat, in hopes that time might produce a calm.

*Their Executing a Sentence never given, informing of Crimes invented by themselves; procuring a gift to Arch-Duke Leopold of what belonged not to him. A new Bull.*

But the Arch-Duke took the advantage by this occasion to seize the *Priory* without any process upon pretence of bestowing it on the feigned *Seminary*, and after endeavoured to obtain a sentence by the Authority of the *Nuncio* of *Lucerne* against the said *Verdot*; but the *Nuncio* having caused an information to be drawn up against *Verdot* for those crimes invented by the *Jesuites*, could not find any ground for sentence of condemnation against him; so that he continued still titular *Prior*, though outed unjustly.

His Adversaries afterwards acknowledged him the *Legal Prior* (and not an usurper as the *Jesuites* had injuriously calumniated in the letters-patents surreptitiously obtained in 1638.) the *Arch-Duke* ordering them to pay him an annual pension of one hundred and sixty *Florins*, which amount to about three hundred *Levres*, though he refused to accept it as a thing that might be prejudicial to his right, and involve him also in the guilt of *Simony*.



The *Jesuites* seeing the affair pretty well disposed in order to the attaining of their design by the retreat of *Verdot*, threw off the vizard of their former pretences, and plainly discovering themselves to the Arch-Duke perswaded him to apply the said *Priory* to their *Colledge* of *Selestat*, for its better endowment, as if he had been absolute Master thereof; and Letters-Patents were past to that effect 27 of *Aug.* 1616. without any mention made of the *Prior*, or the said *Seminary* which was meerly imaginary, and never had a being but in the projects of the *J. suites*, who knowing the nullity of this donation made against Law, and the right of several persons, endeavoured to cover and supply its defects, and to make sure their title by a new Bull in 1618, setting forth in their petition to the *Pope*, that the Rector of their *Cbyme-ricall Seminary* freely yielded his consent to this donation or endowment, whereupon they obtained the Bull under the conditions and reservation following; *Dummodo tempore date presentium non sit in eo alicui jus specialiter questum: i. e.* Provided that at the time of the date of these presents, no person have any right there-to especially purchased, as *Verdot* had ever since 1610; and that only with this reservation annexed, *si tunc, vel cum primum vacaverit per casum vel per decessum, i. e.* in case it be then vacant, or as soon as the same shall be void by Cession or

by decease, without any mention of the pretended donation from the Arch-Duke.

And though this Bull was absolutely void by reason of the false suggestions on which it was obtained yet by colour hereof the *Jesuites* hastily took possession of the said *Priory* without any formality of law, eighteen years before the vacancy incurred by the death of *Verdot* in 1636. These are the artifices, such are the titles the *Jesuites* make use of to rob *France*, the *Order* of *St. Benedic*, and the *Abby* of *Chesby* of the *Priory* of *St. Valentin*: But 'tis no wonder the *Jesuites* have surprized the *Holy See* by these tricks, which are ordinary with them, since they have endeavoured after that to circumvent the *Emperour* in a business of like nature, but far greater importance, as will appear by the story.

*A notable fiction and imposture of the Jesuites, to take from the Order of the Cisteaux Monks, the Abby called Aula Regia.*

During the last wars of *Germany* about 1644. the *Jesuites* of the *Colledge* of *Prague* remonstrated to his *Imperial Majesty*, that they wanted a house of Recreation to refresh their spirits in their vacations from publick employments; and that there was a little *Abby* called *Aula Regia* belonging to the *Order* of the *Cisteaux* about a league from the *City* very convenient for that  
pur-

purpose, possessed by six Monks only, and they very ill livers, dissolute, and scandalous, neglecting Divine Service, and minding nothing but their divertisement in hunting, and other pastimes : Whereupon the Emperour was so far perswaded, that at last he deputed a Commissary to put them into possession of the said Abby without requiring any further information. But the Commissary being arrived upon the place was not a little astonished to find there a good Abbot with threescore and one profest Monks, and thirteen Novices newly initiated and entered in the Abby, living regularly and constant at Divine Service, at which he was present, as also at the Common Table of their Refectory, though the two *Jesuites* sent with him to take the possession would have perswaded him, that they were but Countrey men in Monks habit, and stragling persons whom the Abbot had sent for, after he had an inkling of what should happen.

But the Abbot having justified the contrary by Authentick Acts of all their professions, the Commissary brought him to the Emperour, who upon his report sent back this worthy Abbot with honour into his Abby, whence the two *Jesuites* prudently retained there to attend the resolution of the Emperour were dismissed with shame and confusion.

*Of the Priory of St. James of Veldbach, whereof the Jesuites became under-farmers to make themselves Masters.*

The Priory of St. James founded in 1144. at the Village of Veldbach by Frederick Count Ferrers for the Order of St. Benedict, under the institution of the Congregation of Cluny which flourished then; hath been alwayes possessed without interruption, and now is possessed by the reformed Fryars of the said Order, the collation and provission reserved by expresse terms to the Abbot-General of the Order of Cluny: The last Prior John Nicolin deceased in 1637. succeeded in 1602. Claudius Dorez Bishop of Lauzane, who had been possessed of the said Priory ever since 1567. But Nicolin by dispensation in that behalf kept his residence in another Priory he had in Burgue, having Leased that of St. James to the Abbot, and Convent of Lucelle of the Order of the Cistercs, neer the said Priory of St. James, for the term of his life from 1628. on the same conditions he had granted it them for years in 1621. particularly that they should maintain the Fryars to celebrate Divine Service according to the obligation of the foundation and their profession, and should pay yearly to the said Prior six hundred Florins, and several other reservations specified in an instrument

ment apart from the Grant; Whereupon the Records and Evidences of the *Priory*, the *Church Ornaments*, Plate, and other moveables of the house were consigned by inventory into the hands of the said *Abbot* and *Convent* who acquitted themselves of their Charge with great satisfaction to all, and performed their Conditions to the edifying of the Church. The *Jesuites* were established at *Ensisheim* fifteen or sixteen years since by *Arch-Duke Leopold*, who had assigned them for their foundation three thousand *Florins* Annual Rent to be paid out of the Receipt of his *Archiducal* Chamber, over and above the Salaries of the ancient regents secular, upon condition that they should maintain in their Colledge twenty two *Jesuites*; but they not content with this allowance, though more than sufficient, bethink themselves of an expedient to better their condition, but fatal to the *Order* of *St. Benedict*, and such as gave occasion to say of them what *St. Paul* said of himself, though in a different sense, *I am made all things to all men, that I might gain the more*; so they thrust themselves into all sorts of affairs, intermeddle and undertake all manner of businesses, and act any part attended with profit. Who would have believed that these Fathers would have reduced themselves to the quality of under-farmers to get footing in Monasteries, and render themselves Masters thereof? Yet this was

was the practice of *F. Anthony Weinhard* Rector of the said Colledge of *Ensisheim* since 1628; this was the course he took to rob the Order of *Cluny* of the said *Priory* of *St. James*, and some others of the same Order situate thereabouts, though it be a thing so contrary to the statutes of their Society, that it would appear a fable; but that the instrument under the signature of the Rector, the seal of the Colledge, and confirmation of the *Arch-Duke* put it out of question.

This good Steward of the Society knowing that the *Priory* of *St. James* was let at a low rate; being really worth above three thousand *Florins*, by the Authority of *Arch-Duke Leopold* forced the said *Abbot*, and *Convent* of *Lucelle* without the knowledge of the absent *Prior* to assign and make over the said Lease to him as Rector of the Colledge of the *Jesuits*, which was accordingly done with the same clauses and conditions that they enjoyed it; not for the better Celebration of *Divine Service*, which is no part of their profession; nor for adorning the Church, or maintaining the house in repair, for they have left both to decay and come to ruine; but on designe to make themselves Masters of the said *Priory*, and insensibly to deface all memory thereof as appears by their proceedings; for as soon as the *Jesuits* had got footing there, and constrained the poor

Prior

Prior (by wayes so strange, that I dare not express them) to consent to the assignment after three years contest, the Rector to prevent a Revocation of this extorted consent obtained the confirmation of the *Arch-Duke* upon a fraudulent request, setting forth quite contrary to the Truth, that the confirmation was desired for the *Priors* security, and to take away all umbrage and apprehension he might have of damage or inconvenience to ensue upon the assignment to the prejudice of the *Prior*.

*They expell the Fryars thence, pursue the Union at Rome of that and several other Benefices under the Name of the Arch-Duke whom they interested therein. Their subtleties and violences.*

Having fasten'd a hook in the jaws of the *Prior*, that he could not hinder them from enjoying the benefit of the assignment, the Rector turns out all the *Fryars* of the *Priory*, the *Prior* not daring to resist or contradict him, so that the *Priory* stood abandoned, and the *Divine Service* suppress'd, as generally it is in all the Benefices wherein the *Jesuites* are installed.

Pursuant to this they wrought the *Arch-Duke* so fit for their designs, that he was perswaded for colouring their usurpation to write to *Rome* to obtain an Union for them, not only of the *Priory* of *St. James*, but of the *Abby* of *Val-Dieu*,  
the

the *Priories* of *Froidfontaine* and *St. Nicolas* of the same *Order*, and the *Commandery* of *St. Anthony* of *Isenheim* without the consent or knowledge of the parties concerned, the *Titulars* or *Collators* of the said *Benefices*, and without shewing the estate or nature thereof, which they ought to have done before the passing of the *Grant*: In the mean time they entertain the good *Prior Nicolin*, with *Letters* of complement and counterfeited amity which may be produced. The better to induce the *Arch-Duke* to interpolate and prosecute the business in their behalf, they propose an agreement somewhat extraordinary, That every of the said five *Benefices* being respectively worth between two and three thousand *Florins* should yield the *Arch-Duke* five hundred *Florins* apiece, in deduction of so much of the three thousand *Florins* assigned them for their foundation. This was easily agreed to by the *Arch-Duke* (though he had no power to do it) and decreed they should enjoy them in *Commendam* during the dependance of the matter of the *Union* with charge to satisfy the obligations of the foundations, which was impossible for them by reason of the inconsistency and repugnancy of their institution and Rules with those of the foundations: By this means the *Divine Service* and communities of five good Monasteries were suppressed to found a Colledge almost useless, as  
being



being environed on all sides with other Colledges more considerable, at *Potentruet, Friburg, Selestat, Molsheim* and *Haguenau*; so that they have in the said Colledge but forty or fifty Schollars in six Classes under three Regents.

But this design was not approved of by the *Holy See*, which refused the union, as appears by another letter of the *Arch-Duke of Inspruck*, written to *Rome Decemb. 9. 1651.* on the same subject, and to as little purpose as the former; nevertheless these good sub-farmers, who fancied that the *Arch-Dukes* Authority would never fail them, and that the Scripture meant them, where 'tis said to the *Jesuites*, *Every place you set your foot on shall be yours*, disposed of the *Priory* as their own.

In the mean time the *Abbot of Cluny* advertised of the death of *Nicolas*, bestowed the *Priory* of *St. James* on a Fryar called *Guill t*, who having taken possession by Atturney, designed to go in person to establish good Orders there, but both he and they who assisted in taking the possession were so frightened by the threats of the *Jesuites*, and all the Peasants of the village so deeply fined by the *Sir Derlach* at their instigation for having suffered an entry to be made, that the *Prior* menaced with imprisonment durst not go further, but returned into *France*; So the *Jesuites* continued as farmers to usurp the mean profits, in hopes the *Arch-Duke* recovering

vering his Estates by a treaty of peace, would maintain them by absolute Authority. But *F. William* established by the Prince of *Conty*, Vicar Generall of the Order of *Cluny* in *Almaigne*, being provided of the said Priory 15 July, 1651. by the single device of *Guillott*, and authorized by the Kings Letters addressed to the Governour of the Countrey, went upon the place, took possession thereof according to Custome, the 7 of *September* the same year, and established there a community of Reformed Fryars, having found the Priory abandoned, and almost all ruined, without a Curate, without Priest, without Fryar, as it had continued ever since the usurpation of the *Jesuites*, though the Church thereof was Parochiall; All which he caused to be presented by Information at Law:

*An Abby of St. Benedict covered, and almost taken away by the Jesuites.*

This Artifice of *F. Weinhard* hath no small relation and resemblance to another feat which one of his Brethren (whose name for some reasons shall be concealed) made use soon after against a good Abbot of the Order of *St. Benedict*, in *Almaigne*, after the death of the Emperour *Ferdinand* the 2<sup>d</sup>. This Father went to the new Emperour, and informed him of a design

design he had to write the Life of the deceased Emperour *Ferdinand* the 2<sup>d</sup> his Father; but it was his desire to compose a piece worthy the subject, and for that purpose to retire into some pleasant place, where he might have good Aire and refreshment, and named a fair Abby of the Order of *St. Benedikt*, excellently seated, as a place fit for his designs. Which the Emperour approving of, gave him Letters of recommendation to the Abbot, who made him all the welcome and good entertainment imaginable while he sojourned there. The *Jesuite* was so taken with the pleasantness of the place, that he was enamoured of it, and resolved to begg it of the Emperour: To compass this design, he made it his business, not only to watch narrowly, and accurately observe but amplifie the smallest defects and imperfections of the Fryars, and having finished his double work, took his leave with all the marks of greatest satisfaction from the Abbot and Fryars, who believed their Guest would serve them for the future as a powerfull Advocate with the Emperour upon occasion: The *Jesuite* Arrived at Court, and having presented his Majesty the Book he had composed of the life of *Ferdinand* the 2<sup>d</sup>, told him with unparallel'd ingratitude, that he had been much deceived in the choyce he had made of the place to write in, for whereas he thought it a  
House

House of Religion, he found it a House of scandal and debauchery, and had seen examples of a most dissolute life amongst men professing Religion, but having nothing of it but the habit. That his Majesty was obliged in Conscience to remedy it speedily. The good Emperour answering, that disorders must be reformed: The *Jesuite* replied, that these disorders were arrived at such excess, that he saw no other remedy but a total expulsion of those debauched Monks; and that if his Majesty pleased to give the Society the management of it, such good Order should be taken that the Change would quickly appear. The Emperour taking this for a fit means to gratifie and reward the work of this Author, granted his request: And it was resolved in Council that all those Monks and their Abbot should avoid the place within eight dayes, and leave it to the *Jesuites*.

Another Abbot of the Order who by good Fortune was by the Council immediately dispatched an expresse to the poor Abbot, to advertise him of the Resolution taken against him, The affair being communicated in the Chapter (as usual) it was concluded that the Abbot accompanied with one of the ablest of his Monks should go to Court, to seek a remedy for this misfortune, and to prevent their total ruine. When they presented themselves to the  
Empe-

Emperour, they found him so prepossess'd, that he presently rejected them, telling them his word was engaged, and he could not revoke it: The Abbot bethought himself of this Expedient; he besought his Majesty to be graciously pleas'd, that he might at least defend his Cause by a publique dispute; which was granted him, and the dispute continued three dayes successively. The *Jesuite*, who maintained the part of the Society, and flattered the Emperour by attributing to him a power he had not, to dispose at his pleasure of the Benefices of Ancient Orders, and change their Foundations, thinking he had born away the Bell the two first dayes, grown insolent upon his pretended victory, the third day insulted over the Monk who accompanied the Abbot, slighting him as a Cypher, and one that came thither only to fill up a room, or make up a number: The young Monk more able, as well as more modest than the *Jesuite*, having on his Knees desired the Abbots blessing before he made his Defence, and received it, made it appear, that there is a time to be silent as well as to speak, and that as he knew the former, he was not ignorant of the later: He began to repeat from one end to the other all that had been said, objected, answered and replied, on the one side and the other the two first dayes; and after that so refuted the seeming reasons of the *Jesuit*,  
that

that he taught him to hold his peace, having put him to the *nonplus*, and left him nothing to answer, and maintained the right of the *Abby*, with arguments so convincing, that the *Abbas* and he were by the Emperour sent back into their *Abby*, with the applause of the whole Assembly.

*The Priory of St. Morand, and two others usurped by a shew of piety and surreptitious Bulls.*

If the Rector of *Ensisheim* plaied his part well in gaining entry into the Priory of St. James of *Veldbach*, the *Jesuites* of *Fribourg* in *Bresgau* used no less artifice to seize that of St. Morand, while *Alsatis* was yet under the house of *Austria*; for though two onely of the Society were by the favour of the Arch-Duke introduced there about 1623. under pretence of Catechising and hearing the confessions of the neighbourhood and Pilgrims frequent in that place, as if the *Benedictines* who then were there, whose names and surnames remain recorded in the information made thereupon had not been able to have performed it; yet these *Jesuits* did so ply the Officers at *Rome*, that they obtained secretly a Bull of Union in 1626. without the knowledge of the *Benedictines*, which they have not dared hitherto to produce, being full of suggestions notoriously false, &c.

*That*

That the said Priory was several years (they say eighty) forsaken and abandoned by the Prior and Monks, and without any Convent: That the buildings were all gone to ruine; that the Revenue of the Benefice was very small, and that the Collation belonged to the Arch-Duke, which in every particular are publickly known to be false; Besides, the pretended Bull hath an expresse Reservation, *sine præjudicio alienius*; that the grant shall not operate to the prejudice of any, yet they forthwith expelled Peter Gaspard, and Peter Michael then Monks there, who retired into the Abby of St. Peter of the same Order in the black forest.

It appears clearly not only by the said information, but by the confession of the Jesuites in their memorials (though in other things injurious and diffamatory) that the said Priory of St. Morand is by foundation of the Order of Cluny and conventual, and that the collation thereof belongs to the General of the Order, as of all others that depend thereon; that it hath continued alwayes conventual, and was actually possessed and served by the *Benedictine Fryars* without any reproach untill the intrusion of the Jesuites who expelled them: That the revenue they set forth at one hundred Ducats, exceeds eight hundred; that the buildings of the Priory, and particularly the Cloyster were intire and in good repair; and that these Fathers enemies to

mo-

monastick regularity, to deface their power, all the marks thereof have on purpose pulled down the *Cloyster*, since their entry, and caused the materials to be carried to *St. Ulrich*, another *Priory* of the said *Order* about two leagues from thence, to repair it, and not far from a very rich *Priory* of *St. Augustine* called *Ellenberg*, which two last *Priories* situate in the Territories of *France*, the said *Jesuites* strangers of *Fribourg* are in possession of at this day with as little right as that of *St. Morand*; the last having been given them in reward for a Tragedy acted by them for that purpose before the *Arch-Duke*, wherein *St. Augustine* is introduced, complaining of the idleness and dissoluteness of those of his *Order*, and offering the said *Priory* of *Ignatius*, whom they bring on the stage to accept it, after a thousand praises of their *Society*.

*A deed of gift without right in favour of the Jesuites, who not able to keep the Priory carry away the moveables, evidences and ornaments.*

Four years after they had surreptitiously obtained this Bull, and without consent of the parties concerned, and particularly of the General of *Cluny*, to whom alone the collation did of full right belong, these Fathers finding their Bull was no assurance of it self, resolved to help it out by propping it with a deed of gift,



gift, which they easily procured from the *Arch-Duke*, though he had no right to make it other than usurped authority guided by their advice to dispose of the concerns of *France*; But being their opinion, no person could be so hardy as to adventure the questioning of the palpable nullities of their Bull, when protected and supported by a Sovereign Authority. And the Tragedy having been acted about the beginning of the *German* Wars, the *Jesuites* had a fair opportunity to keep the *Priory* in their hands during the troubles; but the Treaty of Peace being published in 1648. and the Countries of *Alsacia*, and *Sundrigan* reunited to *France*; the Prince of *Conty* holding himself obliged to Retake into his hands the Estates and Possessions usurped from his Order, and depending on his *Abby* of *Cluny*, and having received advice of the vacance of the said *Priory* at the Recommendation of *M. de la Barde* the Kings Embassadour to the *Swisses* bestowed it in *August*, 1651. on *Benedict*, *Schwaller* a Fryar of the Order, and Doctor of the University of *Paris*; In pursuance whereof *Schwaller* by his Majesties Order took possession in the usual form, and Re-established there a Community of Fryars of his Order, according to the tenour of the said Treaty of Peace, ordaining, That Monasteries usurped from the Catholics, whether by other Catholics or by Hereticks, should be restored to

those Orders from whom they were originally founded, and not to any other.

This hindred not the *Jesuites* to prevaricate, and by shifts and dodging tricks to keep the *Prior* four dayes in play, and in that time by night and by day to convey away all the Grain, Writings, Evidences, Church-Ornaments, and other moveables of the *Priory*, leaving nothing behind that could be carried away, though it was never theirs; after which to get some pretence for complaint, and to give out (as they have done) that they were driven away by force, they prevailed with the *Sieur Beta* Lord of *Alikirk* to send thither for Souldiers who arrived upon the place, and the *Jesuites* having made them drink after the *Germane* mode retired to *Ellenberg*.

*Of the Abby of Nostre Dame des Ermites in Swisserland, and the Jesuites entry thereby notorious falsities.*

Though the means used by the *Jesuites* to usurpe the *Priory* of *St. Morand* were unworthy of men of Religion and of Christians, yet those whereby they insinuated themselves into the *Abby* of *Nostre Dame des Ermites* in *Switzerland* are more base and villanous: The story is so common in that Countrey, that every one knows it. This Monastery is a stately *Abby* of the

the *Order of St. Benedict*, very famous, the best regulated, most reformed, and populous of all *Germany*, having ordinarily forty or fifty Monks all imployed and well skilled in the Sciences of *Philosophy, Theology*, and *Cases of Conscience*, of good abilities of *Preaching, Catechising* and *Confession*, which they exercise constantly, and the *Divine Service* performed to a perfection proportionable to the wishes of the most *Devout*: The *Jesuites* nevertheless took the same pretence of *Preaching* and *Confession* to get in thither as at *St. Mirands*, with this difference, that at *St. Mirands* they made use of the secular Authority of the *Arch-Duke* onely, but for this *Abby* they had recourse to the *Holy See*, and surprized the *Pope*, informing him most falsly, that the Church of the said *Abby*, which is renowned for miracles and multitudes of *Pilgrims*, resorting thither from all parts to pay their vows to the *Blessed Virgin* was very ill served, the *Pilgrims* ill instructed, and little satisfied, and that it would be very expedient to settle there some persons capable to exercise this Holy Ministry, being almost incompatible with a monastick profession; and offering to sacrifice their persons to that Labour if his *Holiness* thought fit to imploy them. The *Pope* who discerned not the hooke hid under this fair pretence, dispatched a *Brieve* to the *Abbot*, commanding him to receive into his house six Fathers of the *Jesuites*

capable and appointed to assist and ease the *Fryars* of his *Order* in that Holy Exercise, with *Order* to entertain them in all things according to their profession.

Though the *Abbot* received and made them welcome, yet he mistrusted them, and apprehended the danger he saw himself suddenly and unexpectedly fallen into: This made him Assemble from all the neighbouring places such persons both Religious and Secular, whom he accounted most Judicious, To consult with them how to secure himself against these dangerous spies; The Resolution was, That an ample information should be drawn up in good form of the state of the *Abby*, the employment of the *Monks*, and Celebration of Divine Service, and that it should be sent to the *Pope*, to dis-abuse and undeceive him, which was accordingly done: And the *Pope* thereupon immediately sent a second *Brieve*, in revocation of the former, commanding the *Jesuites* to retire to their *Colledges*, and leave the *Benedictines* to continue their spiritual harvest in the fields of the Church.

#### *Corruption of Judges by presents.*

The *Reclor* of the *Jesuites* of *Fribourg* resolved to retain if possible the said *Pr'ory* of *St. Morand*, bethought himself beforehand of means most unworthy a man of Religion, and a Christian,

*stian*, to secure what he had unjustly obtained :  
 To this purpose he was fully determined at  
 what price soever to gain the *Auditor-General*  
 being *Sovereign Judge* at *Brisach*, to their side,  
 and to corrupt him by bribery from doing Ju-  
 stice to the adverse party, engaging him to his  
 power to favour the usurpation of the *Jesuites*,  
 never minding the scandal would be given this  
 heretick, (being one of the subtlest amongst  
 them) and to other men of *Religion* when it  
 should appear, that a *Rektor* of the *Jesuites* who  
 would be thought the flower and cream of  
*Christianity* was guilty of an iniquity so horrible,  
 as to endeavour by presents to shake the con-  
 stancy of a *Judge*, and sway him from his duty  
 who ought to be inflexible : But the *Rektor* who  
 valued not such considerations, made the *Judge*  
 a present of a *Chrystal Vessel* to oblige him to  
 maintain them in their usurpation of *St. Mo-*  
*rand* : This is clear by a letter in *Latine*, the  
 Original whereof was shortly after found in the  
 said Monastery, signed by the *Jesuite Gebhardus*  
*Deninger*, and addressed to *F. Gaspard Schiez*,  
*Rektor* of the *Society of Jesus* at *St. Morand*,  
 dated *July 27. 1651.* containing among others  
 these expresse terms, as may appear by the whole  
 letter intirely recited in the said memorial of  
*Paul William*, *Viz. Heri & bodie rationes con-*  
*gressi, easque cras Deo vo'ente Brisacum ipse feram.*  
*Et ut D. Auditorum nobis faventem efficiam cry-*

*stallinum mecum feram poculum decem ducatorum, affabre hic elaboratum, ad eundem nobis devincendum, i. e.* Yesterday and this day I have collected reasons, (for the strengthening of our Cause) which God willing to morrow I will carry to *Brisach*; and that we may have the Auditor our friend and oblige him to us, I shall present him a vessel of *Chrystal* of ten *Ducates* value, and curiously wrought.

In a word, this *Lutheran* Auditor to the utmost of his Power, favoured the *Jesuites* in their usurpation; but the *Kings Orders*, and the Justice of the *Benedictins* Cause prevailed and obliged the Governour to perfer the interesses of the Crown of *France* to the pretensions of the *Jesuites*, and not permit the alienation of Monasteries to the profit of strangers; so that they were forc'd to restore them to the antient and legal possessors.

*Complaints grounded on lies; corrupting of witnesses; surprizing the King.*

The Fathers were no sooner outed, but they repented their quitting their prey so easily, they made a great bustle, and spread their complaints every where, that they were expelled the *Priory* of *St. James*, and *St. Morand* by violence, and force of armes; they conveyed these complaints to the ears of the Emperour, and the *Arch-Duke*,  
and

and by their Pens to Cardinal Colonna Protector at Rome of the nation of *Almaigne*, having a fit opportunity to send the letters by their Provincial *Fr. Schorrer* who was deputed to assist at the Election of their new General. At the same time they held an Assembly of several Rectors with their Secular Council at the village of *Hirfingen*, a league from *St. James*, and *St. Morands*, and having invited the Dean of the place to dinner, they presented him for the first course an Act to sign, dressed after their manner, to testify that they had been expelled the said Priory of *St. Morand* injuriously and by violence: But the Dean being a man of honour, and resolute, answered, *He could not testify a matter whereof he had no knowledge, and that the report was on the contrary, that they had desired the Souldiers to come, and made them drink deep to have some colour of saying, That the Souldiers had forced them away, though no violence had been used.* Whereupon the Assembly resolved to make their address to the Apostolical Nuncio at *Lucerne*, to desire him to inform himself of the pretended violences, fancying that upon the rumours they had spread they should find persons enough to depose the fact they alleged, and that in the mean time their *F. Grand-mait* Rector of *Fribourg* in *Switzerland* should carry their complaints to the Court of *France*. The information taken by the new Nuncio dis-

covered nothing more than the fictions, the artinces and malignity of the *Jesuites*: But the voyage of *F. Grandmont* to *Paris* took effect, for having by the mediation of *F. Paulin* then confessor to the King, represented to his Majesty all the falsities of advantage to their Cause, as that the *Jesuites* were expelled the said *Priories* unjustly and by force, contrary to the tenour of the Treaty of Peace, and in prejudice of the Canonical Union of the said *Priories* to their Colledges, they obtained Orders by surprize for their re-establishment without hearing the other side, in confidence to have them executed blindfold, and that if they were once established by the Authority of the King no man durst molest them for these two *Priories*, or that of *St. Valentin*, to which they would with equal boldness and falshood aver, that they had been restored in pursuance and execution of the Treaty of Peace.

*The Jesuites recusse to the Pope, and Estates of the Empire to surprize them.*

As soon as *F. Grandmont* had the Kings Letters, one for *M. de la Barde* Ambassadour in *Switzerland*, and the other for *M. de Charlevoix* Commander at *Brisach*, he sent to *F. Schor-er* the Provincial to supersede his demands from the Emperour, and *Arch-Duke* to the Pope,  
for



for that he had obtained letters from the King for their re-establishment in the *Priories* in question : This appears by Cardinal *Colonnas* Answer of the 5th March 1652. to the Letters of the Emperour and the *Arch-Duke* : But the Father, though he thought the Orders would be executed without taking any cognizance of the Cause was deceived in his account ; for neither the Governour nor the Ambassadour judged it in their power to obey them for many reasons both of State and of Law ; declaring frankly to the *Jesuites* that they were willing to serve them ; and that the Letters were very good, but their Cause worth nothing.

This obliged the three Rectors to reassume their first course, and continue their pursuit in the Court of *Rome* by the favour of the Emperour, to procure from the *Pope* a confirmation of the Union of these three benefices artificially suggested in all their addresses : But the success here proved worse than in *France* : For the *Pope* judiciously refused it, telling them, that if they had such an Union as they pretended, they needed no confirmation, and to grant one were to derogate from the Authority of the *Holy See*.

To omit nothing that artifice or ambition could suggest, they had recourse at last to the Imperial Diet at *Ratisbonne*, where they made a great noise, complaining loudly, but falsely, that they were outed of the *Priories* of *St. Morand*,

and St. *James* against Right, and were troubled and disturbed in their possession of St. *Valentines* in prejudice of the Treaty of Peace, and the Canonical Union obtained from the *Holy See*. Endeavouring thus to engage the States of the Empire to re-establish them, or to break with *France*. But *M. de Vantorce* his Christian Majesties Ambassador in that Assembly, being well informed of the Truth, and of the Justice of the *Benedictines* Cause, inseparable from that of the Abbies of *Cluny* and *Cheisy*, and the intercesses of *France*, rendered these new attempts of the *Jesuites* ineffectual and vain.

*Their recourse to Heretical Officers of War and of Justice; their Calumnies and recommendations to promote their injustice.*

They were not daunted for all this, but though their Cause was so unjust, that they failed of their hopes in *Germany*, and in *Italy*, from the Emperour, the Apostolical *Nuncio*, and the *Arch-Duke* of *Inspruch*, they resolved to try the *French King* once more, and solicited new Orders from him on the same suppositions they had procured the former: and because they could not incline the *Sieurs De la Bard*, and de *Charlevoix* to favour their injustice, they laboured with all their might to have these second Orders dispatched and directed to *Major General*  
*Rose*

Rose their particular friend, though an Heretick, judging him proper for the execution they needed, having disposed him before by the great treats they had made him in their Colledge of *Enssheim*, where they had lodged and entertained him with all Almain Civilities in the beginning of the year 1652. the *Lorrain* Troops being then in their winter quarters in *Alsatia* : But they could never obtain at *Paris* the Orders they desired ; this made them play other pranks to compass their designs.

They slandered *F. Paul William* the *Benedictine* for defending himself against their unjust usurpations as a villain, a cheat and notorious impostor : These are the very terms in the Latine Letter from the Rector of *Fribourg* to the Warden of the *Capucines* of *Brisach* dated *July 25. 1652.* and inserted at large in the memorial abovementioned ; By the same letter it appears, that they procured from several persons of Quality their friends at *Paris* Letters of Recommendation to Madam the Countess of *Harcour*, to *M.* the Count of *Serny*, and to the Baron de *Melè* at *Brisach* to desire their favour for the *Jesuites* : But their Cause was generally judged so bad upon the place, that no person would be perswaded to undertake their defence except the *Auditor General*, who not able to maintain them in possession of the *Priories* of *St. James*, and *St. Mwand*, granted them a sequestration

tion in *August* 1652. without taking any cognizance of the Cause, without hearing or summoning the defendants, to the prejudice of the *Suitors*, and against the prohibitions of the Privy Council, who had retained to themselves the whole cognizance of this affair.

*Their Rapine and Dilapidation of Benefices.*

By the favour of this Judge, and several artifices, the *Jesuites* turned their deaf ear to the frequent demands made for restitution of the Deeds, Evidences, Reliques, Plate and Ornaments they had carried away from the said *Priories*, though obliged to restore them not only in Conscience, but by an express Article of the treaty of Peace pag. 82. importing, That *all Records and Writings whatsoever, and other moveables found in the said place at the time of the possession taken, should be restored*; so that their refusal obliged the *Benedictines* to commence new Suits, and obtain judgements against them for recovery of their goods.

That which is most lamentable, is, that while they were in possession of the three *Priories* of *St. James*, *St. Morand*, and *St. Valentin* they left nothing intire but what respect hindered them to demolish, or interest obliged them to preserve. And they who so often pretend (to the injury of others) that the *Divine Service* is ill

ill managed or neglected, and object against their great imperfections and disorders in their manners, as grounds for their usurpation, and account them Canonical Titles for intruding into the Rights of other men ought to have been confounded for these real enormities, which though committed by them, they have the impudence to own in the face of the world to the scandal of *Christianity*.

You have heard before, that upon their entering *St. Morand* they demolished the Cloyster, and caused the materials to be conveyed to *St. Ulrich*.

At *St. Valentines*, every one knows that they changed into a hay-house and stable for the *Arch-Dukes* horses, a fair and large Hospital magnificently built, and with extraordinary charge by *D. John Sancey* the *Benedictine* Prior at the gate of the Monastery for receiving and lodging poor *Pilgrims*; and that they dissipated and imbezelled the Reliques, and a quantity of Plate and Ornaments which the *Priors* had provided by their frugality.

But the *Priory* of *St. James of Veldbaeb*, though let them in good condition, and at a great undervalue in the Rent, fared worst of all, and was used with least respect as situate in a village where they held themselves at liberty to act those abuses which in Cities and great Towns they durst not attempt, for they not only permitted

permitted the Dormitory of the Fryars adjoyn-  
ing to the Church, and the Founders Chappel,  
beside the High Altar, to decay and run to  
ruine, but pulled down the Steeple, and threw  
great pieces of timber on the Founders Tombs,  
which were in the middle of the Quire, and  
by this Barbarisme broke all to pieces: Thus  
they demolished part, and spoyled the residue  
of this poor Church, that there was not left  
one ornament for saying Mass, of twelve they  
found there, which they carryed into *Switzer-  
land*, with all the Plate of the Priory: And 'tis  
probable they had not spared the rest of the  
Church from utter destruction, but that it was  
Parochiall, which notwithstanding they left in  
extreme disorder.

*Of the Priory of Maizere, of the Order of St. Be-  
nedict, changed into a Farm by the Jesuites.*

What you have heard is no more than what  
their brethren of the Colledge of *Porentrai*  
(who pretend no less Veneration for sacred  
places than the rest of the company) had given  
sufficient cause of credit and belief to, having  
three years before ruined the Church of ano-  
ther Priory of the same Order, called *Maizere*  
(formerly famous for Pilgrimage in the Coun-  
trei) to the great scandal of the Hereticks, who  
carefully maintain and preserve their Churches,  
and

and to the great regret of the Countrey adjacent, who deplored the profanation, to see the materials of the House of God employed to repair the houses, Barns and Stables of a Farmer, so that there remained no sign of a Priory, nor any thing else but a plain Farm.

Such is the condition to which the *Jesuites* reduce the benefices they usurp, whereof they consider nothing but the revenue, beginning alwayes as soon as they enter them to abolish the Divine Service, and all those marks which might make it appear, they once belonged to the ancient Orders of Religion, without any regard to the intention of the Founders, nor the Charges they imposed, which is the *Jesuitical* way to promote the glory of God.

*Their taking away Evidences and Registers.*

Another Detriment and injury done by the *Jesuites* to these three Priories, for which the Priories were obliged to seek their remedy in the Great Council, was their taking away the Evidences and Registers concerning the Rights and Revenues of these Monasteries, which the *Jesuites* could make no other use of, but to accommodate themselves in case of a re-entry there, which nothing but an unjust Ambition could give them any hopes of; or to deprive the right owners of the enjoyment of them,

to which nothing but an extreme malignity could incline them ; or lastly, to conceal and suppress some debts to which their Goods might be lyable, which though it denotes a malicious avarice, yet is not strange in the Jesuites practice.

For the *Jesuites* of the Colledges of Novices at *Nancy* have 40 years since used the like practice against the Friars of *Senon*, of the Order of *St. Benedict* in *Lorraine*, when the Abbot of *St. Vanne* of *Verdun* having given them the Lordship of *Barbonville*, being a dependant on his Abby, charged with the ancient rent of 22 quarters of Corn to the Abby of *Senon*, they craftily embezzled all the Evidences they could light on, that made mention of that duty ; And when the Fryars of *Senon* sent to demand the Rent as accustomed, the *Jesuites* who thought all the Evidences that concerned that duty were safe in their hands, pretended ignorance, and refused payment, telling the demanders, they thought nothing due. A suit was thereupon commenced in the Councell of *Lorraine*, and the Fryars for want of their Evidences to make out their title, were cast. But some years after the reformation of the said Abby, the reformed Fryars made so diligent search, that they found three Registers wherein the said duty was charged, in pursuance whereof they brought a new Action, which the *Jesuites* stily defended



sented, but the Registers being produced, they submitted to pay what they could no longer dispute.

*The Jesuites proceeding in three several Tribunals, and three Distinct Countreyes at the same time, for the same Priories, and other petty foggeries.*

We have cause to believe, that on the same design the Rectors of the three Colledges of *Sieffat, Ensfheim, and Fribourg*, carryed away the Deeds and Evidences of the three Priories above-mentioned; And when the Priors of the *Benedictines* sought restitution by Law, it is incredible how many artifices and petty foggeries they used to detain them.

To give an instance, when they saw themselves pressed by the *Benedictines* to restore them, they procured a prohibition from the Privy Council, to prevent proceedings in the inferior Courts, interdicting the ordinary Judges the cognizance of the Cause: The Councell being thus intirely possessed of the Cause, at the instance of the *Jesuites*, the Prince of *Conty*, and the Abbot of *Nesmond* interposed in behalf of the *Benedictines*, the former as Generall of the Order of *Cluny*, the later as Abbot of *Chessey* and Collators of the Priories: The *Jesuites* hereupon fearing their success in the Council, while the matter depended there, prosecuted the

the *Benedictine* Priors at the same time both at *Rome* and *Brisach*; and obtained of the Auditor Generall at *Brisach*, whom we spake of before, a sequestration of the Priories of *St. James* and *St. Morand*, without any form of Justice, and without hearing or summoning the Defendants. And at *Rome* they procured a Monition to cite the *Benedictines* thither, with an Excommunication against all that should oppose the execution of their Bull, which they durst never produce. And caused the Monition to be printed throughout: And the *Benedictines* of *St. Morand* to be cited by the Bishop of *Basle*, for which, as an injury and abuse, the Fryars were forced to make an Appeal.

In pursuance of this, they used all the tricks the spirit of Wrangling could invent in the most shifting petty-foggers, by delays, by reiterated defaults, new Assignations, contesting about the qualities of the parties, producing ridiculous, impertinent and insignificant matters; falsities and manifest untruths; diffamatory Libells; forged Letters; informations without date or subscription, and a thousand other devices, to be seen at large in the Memoriall above-mentioned; which is therefore the more credible, for that upon the whole matter a notable Arrest was given in favour of the *Benedictines*, you shall see hereafter.

*Bulls without president, and contrary to the Canons and Councils of the Church. An Arrest in favour of the Benedictines against the Jesuites.*

We must not forget some remarkable things to be observed in the Bulls the *Jesuites* obtained for the three Priories spoken of before: for besides the false suggestions, nullities and obreptions whereof they were full, which inclined the *Benedictines* to procure and produce Duplicates thereof against the *Jesuites*, and besides the expresse provision in some of them, that they should not operate to the wrong or prejudice of any, they were most abusively and maliciously framed in two points: 1. In that contrary to all forms and presidents, they gave power to the *Jesuites* to take possession of the said Benefices by their proper Authority, without observing the ordinary formalities requisite in such cases, and that contrary to the Canons and the Councils of *Constance*, of *Lateran*, of *Chalcedon*, and others, they made alienation of Estates without consent of the parties, united several Benefices situate in divers Dioceses, and suppressed Monasteries and Benefices Conventual, which ought to remain to perpetuity: 2. In that by an unparallel'd and unheard of abuse, they contained a Clause ordaining, that they should not be questioned for  
any

any nullity, obreption, or subreption, whereof they were full, *Decernentes easdem praesentes nullo unquam tempore de subreptionis vel obreptionis aut nullitatis vitio Argui seu notari*: which takes away all cause of wonder why the Jesuites were alwayes loth to produce them, as knowing they could serve for nothing more than to discover their Artifices and Deceits, the clearer, though notorious enough to the world already, upon other occasions.

And now, none can think it strange that after so many shifts and tricks of petty foggerie, they were at last wholly defeated, and for ever debarred of their pretensions to the Priories in question, by Arrest of the Kings Council, the Judicial part whereof, and the sentence is here transcribed, but the proceedings purposefully omitted, for that they are herein before succinctly reported, and may be seen at large in the Printed Memoriall we mentioned often.

### The Arrest of the Privy Councell.

**T**He King in his Councel giving Judgement, and doing right in the said Cause, hath maintained and kept, and doth maintain and keep the said Fryar Paul William in the possession and enjoyment of the said Priories of St. Valentine of Ruffach, and St. James of Veldbach, and the said Fryar Benedict Schwaller in the possession and

and enjoyment of the said Priory of St. Morand :  
Forbidding and prohibiting the Demandants (the  
Jesuites) and all others to trouble or molest them in  
this behalf, and ordering the Sequestrators to deli-  
ver the possession into the hands of the said William.

And having done right upon the demands re-  
spectively made by the said parties for restitution of  
the Re'iques, Ornaments, Evidences, Moveables,  
and other things that were heretofore in the said  
Priories, hath ordained and ordains, that the par-  
ties within two months joyn issue in the same, and  
debate them at large, before the Sieur De Bauffan  
Intendant in the Countrey of Alsatia, and that the  
said Sieur De Bauffan shall assist and further the  
execution of this Arrest, which shall be executed not-  
withstanding any opposition or Appeals whatsoever.  
Yet so as the said Appeals shall not be barred or pre-  
judiced hereby, but in the mean time the parties  
are to proceed to execution, which shall not be de-  
layed by vertue or colour of any Appeal whatsoever.  
And his Majesty reserves unto himself and his  
Council, the cognizance and determination of any  
Appeal that shall or may happen to be made in this  
cause, which Appeal shall be proceeded in summarily  
without the usual formality of Suits.

Examined, Signed,

De Moris.

Given at the Kings Privy-Council  
held at Paris, Aug. 4. 1654.

OTHER

O T H E R

## Historical Passages

A N D

Relations of the Artifices and  
Violences of the Jesuites of  
*Almaigne* intaking away several Ab-  
bies from the Orders of *St. Benediſt*,  
and the *Cisteaux* monks.

*Collected out of the Books of the Famous F. Hay, a  
Benedictine of Almaigne, the one called AS-  
TRUM INEXTINCTUM, Printed  
in 1636. and the other HORTUS CRU-  
SIANUS, Printed at Frankfort in 1658.  
and Printed also within these ten years with all  
their Quotations, in France in 4<sup>to</sup>, and at Co-  
logne in 8<sup>vo</sup> in 1659.*

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*A notable imposture of F. Lamormain the Jesuite,  
Confessor to the Emperour of the Usurpation of  
Abbies.*

**T**HE Emperour *Ferdinand* the second, ha-  
ving had great advantages over the Pro-  
testants

testants of Germany after the rising in *Bobemia*, and the battel of *Prague*, which he won against them, by a General Edict of the 6th of *March* 1629. ordained, *That all the Abbies, and other Estates Ecclesiastical which had been usurped from the Catholicks by the Protestants against the Articles of the Treaty of Passau in 1552. should be restored to those to whom they belonged according to their foundations.* In pursuance of which Edict he sent Commissioners throughout the Empire to see it executed, and published other particular Edicts in favour of *St. Benedic't the Cisteaux*, and others.

As there's nothing more just than to restore every one what belongs to him, so this Edict of the Emperour was highly approved by the Pope who writ an expresse Brief to the Emperour, *To testifie his joy, and that of the whole Consistory of Cardinalls for this re-establishment of the Clergy, and the Fryars in their estates.*

The Emperour at the same time writ to his Ambassadour at *Rome* the Prince of *Savelli* the 14th of *April* 1629. the reasons of his Edict, which were, *That he was of opinion he could not have done any thing more profitable, and conducing to the good of Religion in Almaine, then to take such course that the Religious Orders might flourish again, which had been heretofore the firm pillars thereof: that pursuant to this design he had ordered by his Authority Imperial, that the Abbies, and*  
other

other places Consecrate to Religion, which had been profaned by the iniquity of the times, or converted to other uses should be restored every one to the Order in which they belonged, as being Consecrate thereto from their first foundation, and not to another. He sent him afterwards a more ample instruction of the 25 of *Octob.* the same year wherein he gives six principal reasons of his Edict.

The *Jesuites* extremely nettled and perplexed, that they had no share in this restitution to the Ancient Orders, consulted among themselves how to enrich their Society with other mens Estates, and take from the Proprietors some of these Abbeys: To effect this, they make use, according to their custom, of the credit their Father *Lancorman* had in the Court of the Emperour *Ferdinand* the 2d, whose Confessor he was. This *Jesuite*, animated by his Brethren, made great instance to two Abbots, the one of *St. Benedict*, and the other of the *Cisteaux*, Deputed by their Orders to hasten the Execution of the Emperours Edict, and was very importunate with them to quit unto the Society all the Nunneries to be restored by the Protestants, and some of the less considerable Abbies: These Abbots who had no power to consent to so unjust and extraordinary demand against their Conscience, returned him Answer in generall words of Complement, that they were ready to serve him in any thing but



but what concerned the interest of their Orders: *F. Lamormain* seeing them leave the Court, presently suggested to his friends, and gave out in Speeches, That these two Abbots had made a voluntary Cession of several Abbies to the Society: And on this fiction, (whereof he was afterwards convicted by publick and authentick Acts) he grounded a Memorial, which he presented to the Emperour, desiring that in pursuance of the voluntary Cession of these two Abbots, his Imperial Majesty would send Commissioners into several Provinces of the Empire, to put the Society in possession of those Abbies. Having by this means surprized the good Prince and his Council, who took this Imposture for truth, they obtained Letters addressed to the Commissaries Général of the Circles, to three Provincials of the Society, and to the Generals of the Imperial Army, the Duke of *Friessland*, and Count *Tilly*, forthwith to sequester the said Abbies.

All the world was astonished, sayes learned *F. Hay*, at this sudden and unjust Change of the Emperours former Orders, not knowing what cause could possibly incline this Prince to Revoke so soon his publick Edict for restitution of these Abbies to the ancient Orders, which had been so highly commended by the Ho'y See; and to out men of Religion of their

L

Estates,

Estates, unheard, against the Law of Nations, and common right.

But the *Jesuites* raised a report, that this Change proceeded from the voluntary Cession the two Abbots had made of their Abbies in the name of their Orders; So that the two Abbots were obliged to make a solemn protestation against this notorious falshood, both by Letters to the Confessor, and by publick Acts, insisting that they had not so much as thought of a promise to consent to the translation of their Abbeys to the *Jesuites*, nor had any power so to do. And a famous *Benedictine*, who was of the Emperours Countcell, and created at that time Bishop and Prince of *Vienna*, being brought in as a witness by *F. Lamormain*, declared the quite contrary to what the *Jesuites* alleadged, as appears by a writing reported by *F. Hay*.

*The Jesuites Writings, their Intrigues at Rome, their Confidence to decry the Edict and Council of the Emperour.*

The common experience, that the *Jesuites* once engaged in a lye, will not easily unsay it, was confirmed by an instance in the present affair; for all these Acts and solemn protestations could not hinder them from continuing the spreading of this Impecture, even by Printed

ed books. But seeing their fictions and falsities discovered, they resolved for maintaining their unjust usurpation, openly to confront and attaque the Edict of the Emperour, and the right of the ancient Orders: This they did by two Writings, wherein the Emperours instructions to his Ambassadour at *Rome*, suitable to his Edict executed already in several Abbeys, whereof the Monks of the Order of St. *Benedict*, and others were in possession, were censured and dishonoured, as containing *Things contrary to Truth, the holy Canons, and Immunities Ecclesiastical*, and the Emperour himself charged to have exceeded his power in the restitution of these Abbeys to their ancient Orders. But seeing that all the Ministers of State of the Emperours Council had discovered the artifice of the Confessor, and opposed their unjust pretensions, they changed the Scene, and plyed again their intrigues at *Rome*, and besides their private solicitations published a Book entituled, *Remarques in the Cause of Estates Ecclesiastical, and Monasteries suppress in Almaine*: And though *F. Layman* their Casuist at *Dillingue* justifies and highly commends this book, calling the Author, *An illustrious person, and a Divine well informed of the affairs of Almain*, though he durst not own him a *Jesuite*; yet 'tis incredible how it slanders and vilifies the Ministers of State of the Council Imperiall,

what odium it casts on them, as having attempted against the Pontifical Authority by the restitution of these Abbeys to the lawfull owners: For (saith the Author) you are to observe first of all, that the design of the Council Imperial is absolutely to debarr the Pope from having any part in the restitution of the Catholique Religion in A'lmaine: This is evident, in that the Emperour published his Edict for restitution of Ecclesiastical Estates, without acquainting the Pope, or taking his advice to whom to restore them. This Counsel tends not only to exclude the Pope from the Re-establishment, but to shake off the yoke of the Apostolick Jurisdiction throughout the Empire: And the reason why this Council doth with so much temerity and impiety attaque the Holy See, is that there are in it some persons ill affected to the Apostolical Chaire, some who as meer Politiques, to ingratiate themselves with their Prince by flattery, labour the exaltation of his Authority in all things; And some perhaps who under a Vizard of Catholique profession are Hereticks in their hearts: And as for the Abbot of the Monastery of Cremounster, of the Order of St. Benedict, and of the said Council, he is a man full of pride: Who nevertheless for his merits and sufficiency was soon after promoted to the Dignity of Prince and Bishop of Vienna.

See here, how the Council Imperial by a sudden Metamorphosis is from Catholick turned

ed Schismatick, and an enemy to the Holy See, as soon as the Jesuites have discovered that Justice had a stronger influence over the spirits of these Ministers of State to maintain what the Emperour had so religiously ordained by his Edict than their Solicitations for accommodating themselves with other mens Estates.

Two books were about the same time published in defence of the rights of the Ancient Orders; whereupon the Jesuites gave charge to their *F. Layman*, who had formerly written a book on this subject, intituled *Placida Disceptatio*, to imploy his pen against the two Books, and handle them (which he did) as infamous Libels; Because the Authors approved not of the Jesuites intentions to take away the Abbeys from the ancient Orders, but had refuted those injurious suggestions and falsties they made use of to that purpose; and because the Jesuites would have usurped other mens Estates, without incurring the infamy inseparable from an usurpation so unjust, and so violent as theirs: The Jesuite entitles his book, *The just Defence of his Holiness the Pope of Rome, His Imperial Majesty, the Cardinals of the holy Roman Church, the Bishops, Princes, and others, and also, Of the little Society of Jesus*: This the learned and pious Benedictine *F. Hay*, shew; by an excellent book intituled, *Astrum inextinctum*, which he opposed to that of the

Jesuite, to be the most shameful illusion and mockery that ever appeared; for that instead of defending these powers it formally questions, and opposes an Imperial Edict approved by the Pope, and Colledge of Cardinals by an express Brief, as well as by all the Bishops, Princes of *Almaigne*. And that the thing he really maintained, though very weakly, was the *Little Society of Jesus*, which he represented as so great and necessary for the Church, that he feared not to affirm, *That God had not sufficiently provided for the Church, if having established all other Orders of Religion, theirs onely had been wanting.*

1. *Imposture of the Jesuites, that these Abbies were suppress.*

'Tis incredible what artifices they made use of in these Books to maintain a pretention most unjust, and most unworthy men professing Religion.

I. They would have made the Pope believe, *That all those Abbies were suppress; and that the Estates were vacant, i. e. such as had no owner.* That the Emperour or Pope might dispose of them at their pleasure; *Declaring*, sometimes that it belonged to the Emperour to give them with the approbation of the Pope, and sometimes that it belonged only to the Pope to bestow

flow them as devolved to him by a special and particular right, upon design, that of these two Powers that should be adjudged to have most right, which they by their intrigues and insinuations should render most inclinable to give them these Abbies.

But this erroneous illusion was solidly refuted as contrary to the Laws Civil and Canon by the *Benedictines*, who justified by the Authority of the Ecclesiastical Laws, and by presidents both ancient and modern of above thirty famous Abbies, as that of *Mount-Cassin*, *S. Maur* in *Anjou*, and others, that Abbies possessed and destroyed by forraign enemies when recovered, were alwayes restor'd to their proper Orders. That it was an unheard of pretence, that the sole violence of the hereticks founded only on the force of Armies should operate so as to cause these Abbies to be adjudged suppress; and that it would appear very unjust, if re-entring their Abbies they might not of right say with the *Maccabees*; *We have not possessed our selves of a strange land; nor are we entred upon the Estates of others; but by the benefit of the Revolution of time, we resume the possession of the heritage of our Fathers, which hath for sometime been unjustly usurped by our Enemies.*

2. and 3. *Impostures; That it was an abuse; and not within their power who did it, to restore these Abbies to the Fryars.*

Though these Abbies had been adjudged to the Religious Orders by an arrest of the Court Imperial of Spire, and the Edict of the Emperour approved by the Pope; yet these good Fathers who slied not to exalt themselves above the Emperour and the Pope had the boldness to publish in print, *That this affair was of the number of those, whereof we are to say, that they pass only by way of sufferance and tolleration, which if weighed in the ballances of judgement are inconsistent with the Rules of Justice; whereby they would impose on us a belief, that the re-establishment of the Fryars in their Abbies, that is, the plain execution of the Laws of Nations and Nature was an intollerable abuse; and that on the contrary the most unjust usurpation of other Mens Estates, which the Jesuites in their hopes had already devoured was pure justice, and most unquestionable right.*

But there's nothing of greater wonder than the extravagant Answers they made to the invincible Arguments and Reasons of the Fryars. In vain did the *Benedictines* object to them the expresse terms of the Emperours Edict, and the Orders he had sent his Commissaries General for



for execution, viz. Our pleasure is, that the Abbies possessed against the Treaty of Passau, and the Peace for regulating the state of Religion, which have been to this time unjustly detained, be surrendered and restored by vertue of this our Edict Imperial, to such persons of the Religious Orders to whom they belonged, before the said unjust detentive for the Jesuites with an unconceivable boldness made answer, that there was not one word to be found in his Imperial Majesties Edict, which imported that the Abbies ought to be restred to the Orders for which they had been founded; and to maintain this false and strange assertion, they bethought themselves of a gross illusion, which tends only to make the Emperours Edict ridiculous, For, (say they) the pleasure of this Prince was, that restitution should be made of the Abbies to the same individual persons to whom they belonged before they were possessed by the Lutherans, which is in effect, That the Emperour had sent his Commissaries to make restitution of the Abbies, to persons dead and interred forty or fifty years before, and not to the Religious Orders, which in that they never dye were capable of the benefit of the pious intentions of the Emperour.

4. and 5. *Impostures*; That the Jesuites were persons proper to possess the Abbies, and comprehend under the name of Monks.

In vain did the *Benedictines* object against them, That the Emperour had expressly Ordained by his Edict, that the foundations of Abbies should be preserved, and the vacancies filled with persons proper according to the rules of the foundation, duly called, and fitly qualified according to law; for the Jesuites answered, That it was true, but it could not be proved, that the Fathers of the Society were not persons duly called, and legally qualified, according to the foundations of these Abbies given them by the Pope with his Imperial Majesties Consent; That is as F. Hay doth elegantly expound it, That these Abbies founded for the Order of St. Benedict six or seven hundred years before there were Jesuites in the world were founded, for the Fathers of the Society of Jesus.

In vain did the *Benedictines* object, That these Abbies had been established for Monks and Fryars, and that it was Ordained by the Canon-law, That Monasteries should continue Monasteries to perpetuity, for the Jesuites answered, That in matters of favourable construction (such as tended to the enriching themselves with the Estates of the Monasteries) the Jesuites were comprehended under the name of Monks: To which the *Benedictines*

medicines replied, That it was pleasant to consider, that the Jesuites who on all other occasions express so great aversness from the name of Monk, are very willing to be called Monks, when it may serve to introduce them into the inheritance of Monks.

And 'tis fit to observe here, that the Jesuites brand *Aucelins* with error for alledging, that a Monk, and a person of a Religious Order are convertible terms, and denote the same thing: so in *Frank*, when there is nothing to be got by assuming the name of Monk, 'tis an error that deserves censure to call a Jesuite Monk; but in *Almaigne* where there are Abbies to be taken from Monks and given to Jesuites if qualified as Monks, it is an error that deserves censure, not to take a Jesuite to be a Monk.

6. *Imposture*; That the Pope hath an extraordinary power to derogate from any thing not favourable to the Jesuites.

In vain did the *Bryats* object, That the Pope by their negligence with the German Nation had obliged themselves to preserve every man in his rights and estates: And that *Filius* of their Society had written, That the Pope not only by his Office, but by Contract implied between him and those who give Estates to the Church is obliged by the Divine and Natural Law to preserve them for those who le-

gally possess them, and that the contrary cannot be done without injury to the Founders, and the successors of the Fryars of the Order in causing them to lose their Estate and their Honour. For the Jesuites who never think themselves hurt by any objection from the Law Natural or Divine, helped themselves out by this neat distinction; They confess the Power of the Pope is limited by particular *Concordates* and *Agreements* of Nations, which have the force of *Bargains* and *Contracts*; so that the Pope himself is obliged to perform them according to the Law of Nations; But they add, That this is to be understood, that the Pope cannot Ordinarily derogate from these *Concordates* or *Agreements* but may do it Extraordinarily for the publick good of the Church when necessity requires it; that is, when they are imployed about establishing rich Colledges for the Society; for they pretend to express terms, ' That nothing can conduce more  
 ' for the Re-establishment of the Catholick Faith,  
 ' than to bestow on them the Estates and Revenues of *Abbies* and *Nunneries* for enriching  
 ' their Ancient Colledges, and for founding of  
 ' New; as also for buying little Catechisms,  
 ' Chaplets, and other things of that kind, that  
 ' may serve at once both to instruct and delight  
 ' Youth; and that the expences these things  
 ' will require, cannot be furnished but from the  
 ' Estates of the *Abbies* resumed out of the hands  
 ' of the Protestants. To

To which the Fryars replied, That they might for the future Found Colledges, if they pleased, without robbing the Orders of St. Benedict, the Cisterciens, and others of their Estates, as they had been founded heretofore without any such injury, and shewed several means for that purpose: And when the Jesuites insisted, there were no other means but that all treasures were exhausted: The Fryars Replied,

1. That there were some Treasures not yet exhausted, namely, theirs who had within a short time offered the Venetians five hundred thousand Crowns to be re-established in those Colledges they had at Venice heretofore, and in other Territories of that Republick, from which they were banished.

2. They made it appear, that their Colledges were not so necessary for the re-establishment of the Catholick Faith as they pretended; for that they had Colledges in several Cities, where heresie was as rife as ever; And that themselves have confessed, All the upper Palatinate was converted to the Catholick Religion before ever they had one Colledge there; so that it is clear, *Sylab V. Hay*, That to make men believe, as the Jesuites endeavour, that Germany cannot be converted to the Catholick Faith, without turning the Abbies of Religious Orders into Colledges of Jesuites, is to contradict a manifest experience, and make all the world confess themselves blind.

3. That

3. That the first Fryars of The Order of St. *Benedict* had Converted almost all Germany, and at this day, the *Benedictines* labour with success equal to the *Jesuits* in the Conversion of *Hericks*, though they are not so much addicted to ostentation, as they who send *Catalogues* to *Rome* of the least things they do; who compute how many they confess by the year, their Masses, their Prayers, their Visits to the sick, and other things both great and small.

4. They remonstrated, that the multitude of Colledges they so earnestly pressed for, favored not of the first spirit of the Society, and was diametrically opposite to an express Article of their second Congregation General in these words: *We are to All for the future with more moderation, and to stay our hands from multiplying Colledges. And the Congregation on their request to the Father-General, and recommend it to his serious observation, to apply himself rather to the completing and perfecting of the Colledges already established, rather than to establish new.*

5. As to the little *Catechisms* and *Chaplets* which the *Jesuits* would buy for their Scholars with the Estates and Revenues of *Abbies*; They answered, That it was somewhat strange, the *Jesuits* would ruin foundations, violate agreements, hold out men of Religious Orders to renew their solemn prayers, and celebrate Divine Service in their *Abbies*, that the *Jesuits* might

might have wherewith to buy bawbles for children; which must be extream dear, if there be not sufficient to purchase them; without employing to such uses the estates designed by the founders to maintain the holy exercises of a Religious life in these Monasteries.

7. *Imposture; That by reason of the Charge of the War, the Emperour was Founder and Master of these Abbies.*

In vain did the *Benedictines* object, That the Emperour was obliged by the Oath he had taken when he came to the Empire; and as the Supream Protector and Defender of Churches, to preserve the Ancient Orders in their Rights and Estates; and that the Emperour had declared and confirmed it anew by his particular Edict in favour of the *Benedictines*, March 28. 1629. The *Jesuites* confessed all this to be true, but scrupled not to elude it by this shameful evasion, whereby they would Authorize the Perjury of a Great Prince; That the Charges and Expences the Emperour laid out in the War for recovery of these Churches and Abbies, were so great, that they exceeded all the Estates of Consecrated places; and therefore he ought to be acknowledged, not only as a new Founder, Endower and Patron of these Religious Houses, but the Purchaser; and that the Religious Order,

ders ought in acknowledgment thereof, to leave them freely and wholly to his Disposal, and not pretend any interest therein; for fear of making themselves guilty of ingratitude against his Imperial Majesty; *But the Religious Orders Answered*, That the Emperour by his Edict had declared, He never desired from them an acknowledgement which could not be made him, without forcing tears from the Ancient Orders of Religion; that he liked not a gratitude, which allowed them no recompence for so many Millions furnished by them for the War, and other Faithful Services done him and the Empire, but the destruction of their Rights and Suppression of their Abbies; and that his Majesty ought to account them ingrate who had invented such gratitude.

8. *Imposture*; That they may change their Opinions when their interest requires it.

In vain did the *Benedictines* object, That three Principal *Jesuites* (whereof *R. Laimmas* the Emperours Confessor was one) being consulted with about an Abby, which having been long in the possession of *Lutherans*, and Secular Persons, the Cardinal Arch-Bishop of *Prague* would have procured for himself by gift from the Emperour, had delivered their opinion in writing, That it could not be done with a safe

Con-



Conscience, and that the Abby being *Benedictine* ought to be restored to the Order of St. *Benedict*, and that the Emperour in giving it to the Cardinal had committed the same injustice, as if after winning the battel of *Prague*, he had given away the land of some Catholick Lord recovered from the enemy to another Catholick Lord having no right thereto; the *Jesuites* not able to deny this opinion, delivered at large in writing, agreed that the *Jesuites* were then of that judgment; but answered, that since they had changed their Opinion; This rare priviledge have these excellent Casuists, to alter their sentiments and their conscience upon any occasion when it may be for their profit to change: So when the question was about giving an Arch-Bishop a *Benedictine* Abby, their judgement was, the Emperour was injustice, obliged to restore it to the Order of St. *Benedict*, but when there is hopes they may procure them for themselves by their shifts and artifices, they presently maintain, that the Abbies of St. *Benedict* are Abbies suppress, and the Estates that belong to them at the disposal of the Emperour and the Pope, who may give them whom they please without any injustice to the Fryars of the Order, who are the lawful proprietors, when an Arch-Bishop desires to have one; but have no Title at all, when the *Jesuites* would have many of the same Abbies for the use of their Society.

9. *Imposition*: That F. Lamortman in cheating the Emperor did well, i. e. according to the rules of the Society.

In vain did the *Benedictines* reproach them, that all the trouble had been raised for taking from them these Abbeys against the Edict of the Emperour, proceeded only from their F. Lamortman, who had the boldness to write to his Imperial Majesty, that his Edict and Instructions given his Ambassadour, contained things not agreeing with the Principles of the Catholique Faith; And that it were fit his Majesty should name some persons to examine the whole business anew with him his Confessor. To this the good Fathers made answer in these express words: *The prudent, sage and devout Reader, having well considered of all things, will doubtless observe, that the Confessor engaged not hastily in an affair of such moment, but after long deliberation how to remedy this evil (which was the restitution of the Abbeys to their several Orders, without allowing the Jesuits to alienate any from the Lawfull Proprietors) and that it must be avowed, the Father had done well, and ought not to have done otherwise, and that if he had not advertised his Imperial Majesty thereof, he had deserved the blame of not discharging the duty of a Good Confessor, according to the*  
light

light of Natural reason, and the rules of our Society: to which the Fryars of St. Benedikt, with good reason replied, That from hence we are to conclude, that the hinderance of justice is the duty of a good Confessor: That we are required by the light of Natural Reason, to allow that for Just, which is really against the known rules of Justice, and that the Rules of the Society Ordained, that such of their Fathers as are Confessors to Princes, must earnestly endeavour, that the Abbies which those Princes have Ordered to be restored to their Orders may fall into the hands of the Society against the Authority of the most legal Edicts.

10. *Imposture*; That these Abbies belonged not to any; and that they desired them not of the Princes, but Princes demanded them for the Society.

In vain did the Fryars object the Commandment of God, Not to covet other mens goods; for the Jesuites answered, That they coveted not other mens goods in coveting these Abbies which belonged not to any; and that it was not they demanded these Abbies, but the Princes of the Empire demanded them for the Society; that as they could not have demanded these Estates without envy, so they could not refuse them without injury to the honour of God, when the Powers thought fit to bestow them on their Company for promoting the Glory of God, and the sal-

salvation of the people of *Almaigne*; So that the Society desired not these Abbies, but only submitted to the pleasures and disposuins of the Sovereign Powers of *Christendom*: Adding with equal sincerity in the same Book, That when they built themselves, they built not so sumptuously; but that Princes against the will of the Society built for them great Colledges, and magnificent Churches.

To the first point, where the good Fathers suggest, that the Fryars had no title to the Abbies; They Answer, That the Jesuites denying that the Abbies did belong to the Ancient Orders of Religion, did not cover their injustice, but render it more visible; and that they did as a Robber, who taking another mans purse should tell him, *Friend, I do you no wrong, I desire not your goods; this purse belongs not to you.* And as to the second point of their pretended moderation, and their perfect disinterestment, The Fryars answered with astonishment, That having written so many Books, and published such Volumes to destroy the Edicts of the Emperour, having sent so many Letters to the great Lords of *Almaigne*, to engage them to sollicite from his Majesty Imperial a gift of these Abbies to the Society of *Jesus*, they feared not to say, That the Sovereign Powers of *Christendom* constrained them by force to accept of these Abbies, and that they were not ashamed to call themselves Children of Obedience, who could not

not resist the Sovereign *Pastor of the Church*; whom they were obliged to obey by a quadruple vow. In the mean time, to inform the world with what Faith these Fathers proceed in their Actions, the *Benedictines* produced a letter of the late Cardinal *Richelieu* to the Congregation of Cardinals in 1630, wherein as the Abbot of *Cluny* he complains, *That the Emperour having Ordained*, That all the Monasteries which had been possessed by the Protestants should be restored to the same regular Orders on which they depended before the usurpation; *It was informed nevertheless*, That the Provostship of *Colmar* being a dependant on the Abby of *Cluny*, to which his Prodecessor had presented an Abbot, was claimed by the *Jesuites*, who disputed his Orders, and desired to possess themselves of it on pretence to found a Seminary there.

But because these solemn testimonies, and their violent actions publicly done in the face of the Sun, made it visible to all, that they had a passionate desire to take away these Abbies from the owners, they thought fit to confess their desire, but with this trim and pleasant distinction; 'That the Fathers of the *Society* coveted the Estates of these Abbies, not for the 'Estates, but for the conveniency of entertaining a greater number of persons to labour the 'propagation of the *Catholic Faith* in *Almain*. Whereupon the *Benedictines* no less wisely than truly;

truly; *Observe* that the *Jesuites* did not so eagerly covet the *Abbies*, in order to a Religious end, for the maintaining Divine Service, and constant Prayers according to the Rules of their Foundations (which they pretend not to observe) but desired only to finger the money, and receive the Revenues.

*The Jesuites endeavour to take away an Abby of the Cisteaux, and another of St. Clare: A handsome Letter of a Germane Lord against their Covetousness.*

The observation of the *Benedictines* is clearly proved by the courses taken by the same *Jesuites* of *Almsign* to take away two Nunneries, one of the Order of *Cisteaux*, and the other of *St. Clare*, and to unite them to their Colledge of *Mayence*; for Father *John Theodore Lennig* having by Order of his Rector and Provincial addressed a Letter to that Effect to the Baron of *Questenberg* his Cousin, and of the Emperours Council, desiring him to procure a Grant thereof from his Majesty Imperial unto their Colledge, without once mentioning the Pope, concludes with an earnest entreaty for speedy execution: And the principal motive he alleges for their desiring these *Abbies*, particularly that of *St. Clare*, called *Clarental*, is, that it would be of great use to their Colledge of *Mayence*.

especially in the multitude of Pastures and Meadows belonging thereto; on which *F. Hay* hath this remark, That the good Father had greater care of the Soyle than the Soul, to accommodate Beasts, than to guide men to Salvation.

The *Almighty* Lord, in answer to his Cousin the *Jesuite* having exprest a particular affection and kindness for the *Society*, and promised his assistance in any thing he could think reasonable, frankly declares in an Excellent Letter Printed at large in *F. Hayes* Book, That he held himself obliged to caution, lest by favouring one party he might prejudice another, and lest whilst he thinks to comfort himself in the acknowledgements and joyes of the one he be not oppress'd with affliction for the groans and tears of the other, that he was afraid to appear against *St. Benedic't*, *St. Clare*, *St. Francis*, and *St. Bernard* those great Lights of the Church Triumphant and Militant, and could not believe it allowable in Conscience to trouble and molest their Holy Orders, and tread under-foot their ancient and commendable foundations: That he was not acquainted with the secrets of *Theology*, but to speak according to his sense, he could give this enterprize no other name than that of Robbery and Rapine: I have often admired, (*says he*) that they who profess a contempt of the good things of the world, and to

reject all hope and desires to possess them, but to imitate nearly the nakedness and simplicity and purity of Christ, should so vehemently labour and imploy with such earnestness the best part of their lives to augment the Estates and Possessions of their Orders : And now men of Religion are clearly discovered, notwithstanding all their disguises to run the same course with the Secular, with this advantage, that their sin is the greater, who act unjustly under false appearances of piety and vain pretences of spiritual good : Why should I think my self a Criminal, or the Preachers presently brand me for an offender, if I endeavour by usury, by fraud or other unlawful means to take away and usurp my neighbours Estate, if you who are the peculiar servants of Christ may without crime or offence appropriate to your selves the Estate of another Religious Order who oppose it, protest against your violence, and Cite you to Answer at the Tribunal of God ? I could enlarge on this subject, Dear Cousin, but my imployments take me off, and I fear the little I have said will displease you, though you know better than I, that the faithful wounds of a friend are of more value, and deserve greater esteem than the deceitful kisses of an enemy : Nor had I touched on this matter, but that the frequent ( not to say continual ) complaints and reproaches of many persons against the insatiable avarice



avarice, (as they call it) of your laudable *Society* had not in a manner forced me to give you this hint; there being nothing but this covetousness the most pious find fault with in the Fathers of the Company.

This pious and Christian Letter which ought at least to have cooled the heat of the *Jesuites* inflamed it; for they made the same *Jesuite* his Cousin by a second Letter of *Jan. 15. 1630.* to write back to this Lord, 'That he committed a great sin before God in not advising the Emperour to joyn these Nunneries to their Colledge of *Mayence*, that this omission tended to the defrauding of the Church of necessary labourers in the Vineyard of her Lord, to the retarding the gain of Souls, to the favouring of Heresie, and opposing the Holy Enterprizes of their *Society*; that he knew the *Society* had many that envied her prosperity, and very powerful adversaries, but presaged that they and their posterities should one day acknowledge under the sense of the Chastisements of the Divine vengeance; That they had hurt the apple of Gods eye: That other Orders of Religion were either unwilling to imploy themselves in the Conversion of Hereticks, or unable to perform with that dexterity and success which was visible in the actions of the *Society*: That all they desired from him, was, to have procured a Grant from the Emperour

' to the Society of the annual revenues of one or  
 ' two Nunneries that were wholly vacant (tak-  
 ' ing no notice that the violence of the Here-  
 ' ticks was the sole cause they were not then full.)  
 ' That he had not attempted to justify the many  
 ' sorts of translations and unions of Abbies made  
 ' in favour of others; but as a Divine of the So-  
 ' ciety laboured only for that which might be  
 ' profitable for the company, and was fully as-  
 ' sured a good Councillour of State might in  
 ' good conscience, in prudence and piety have  
 ' advised the Emperour accordingly, and that  
 ' he who opposed it, not only committed a  
 ' great fault, but made himself guilty not of one  
 ' but many very haynous offences: That it was  
 ' true, men made it their custome to reproach  
 ' their Society with imputations of Avarice, of  
 ' Rapine, and unjust coveting others Estates;  
 ' but that it was a stale heretical objection, and  
 ' had been learnedly refuted by their Father  
 ' Gretser.

*That they accommodate their Kitchins not the Mo-  
 nasteries. Four Abbies alienated for an addition  
 to one of their Colledges.*

To their pretence of dexterity and success in  
 converting Pagans and Hereticks to the Catholick  
 Faith; The *Benedictines* replied, ' That al-  
 ' most all the North had been converted by the  
 ' ancient

' ancient Orders of Religion; and 'twas strange  
 ' these good Fathers would perswade us, That  
 ' there is no other way, no better means to pro-  
 ' pagate the faith of Christ in *Almaigne* than by  
 ' multiplying Jesuitical preachers; that there  
 ' were multitudes of other pious men of Reli-  
 ' gion ready to take pains in converting the He-  
 ' reticks; that the *Jesuites* did them wrong to  
 ' say, they were unwilling or unable to do it  
 ' with the dexterity and success of their *Society*;  
 ' that it was a piece of injustice and falsehood to  
 ' say they would not, and of arrogance to af-  
 ' firm they could not perform as well as others;  
 ' That if the *Jesuites* were as necessary to the  
 ' Church as they would be taken to be, God  
 ' had provided other means for their substi-  
 ' tance than to uncover one Altar to cover an-  
 ' other, to rob the ancient foundations for en-  
 ' riching new comers. That it would be hard  
 ' to prove, that the change they desired was for  
 ' the bettering and improvement of the ancient  
 ' Abbies.: That when *Jacob* saw the Ladder,  
 ' he built an Altar of stone, and poured oyl  
 ' upon it; but these good Fathers keep for them-  
 ' selves the profits of the oyl, reduce Monaste-  
 ' ries into bare heaps of stones, and Abbies into  
 ' Countrey-houses; so that in truth, the change  
 ' they make for the better is not in the Monaste-  
 ' ries, but in the Ministeries of their Kitchens.

This Warr of the Jesuites of *Almaign* against the ancient Orders of Religion for taking away their Monasteries endured above ten years: At last the insatiable Avarice of these Fathers was stopped by the opposition of the Ecclesiastical Electors, and other Catholique Princes of the Empire, who addressed themselves in writing to Pope *Urban* the 8th, about this matter by their Deputies in the Assembly Generall at *Ratisbone* in 1641. And so sayes *F. Hay*, the *Jesuites* heat for invading Monasteries, was a little cooled, not out of any vertuous disposition, but disability to attain their unjust desires: And though they appropriated by their shifting devices four of the said Abbeys unto one of their Colledges in 1659, the strong opposition they found in other Provinces of *Germany* caused that the same Abbeys became Sepulchres to bury rather than encouragements to cherish the Acts of their Covetousness.

*The Lyes and Impostures of the Jesuites to possess themselves of an Abby of the Nunnes of the Order of St. Bernard in Saxony.*

The History of the life of the Emperour *Ferdinand* the 2d, informs us, that having resolved to take from the Protestants all the Abbeys they possessed themselves of since the treaty of *Passau* in 1552. he ordained by a publique Edict of

*Mr.*

Mar. 6. 1629. that they should be restored to those orders for whom they were founded : The Abbot of the Monastery of *Cesarea* of the Order of the *Cisteaux*, being deputed by his Generall, to put this Edict in execution sent the Abbot of *Valenciennes*, to put four Nuns profest of the Order of *St. Bernard* with two Novices, and one converted Sister into possession of the Abby of *Volsigerode* in the Lower Saxony : And the Bishop of *Osnabrug*, one of the Commissioners Imperial having established them there by one of his Officers, they continued there several months performing Divine Service, and all other exercises of a Religious life.

The *Jesuites* having a design to possess themselves of this, as of all other Nunneries the Protestants were to restore, made use of the credit of their Father *Lamorman* with the Emperour to effect it : The Father served himself of two notable lyes to procure a Grant from the Emperour : the first, That the Abbots deputed by the Orders of *St. Benediſt*, and the *Cisteaux* had made unto the *Jesuites* a voluntary cession of all Nunneries, and some other of the less considerable Monasteries of their Orders. The other, that the Abby of *Volsigerode* neer the Imperial Town of *Geslar* was desert and vacant, and that no person demanded or claimed it, and that it would be very convenient

nient for the Society for a Nursery of Novices in that Town where they had a Colledge already: All this appears in expresse terms in the Commission they obtained, though the one and the other were notoriously false, the said Nuns of the Order of the *Cîteaux*, having been in possession of the said Abby many months before.

'Tis the saying of a Pious Doctor, that the Devils prophecy what they *will doe*; so these Fathers bestirred themselves with all expedition to make that appear true in Act and execution which was absolutely false in allegation: The first Cheat they applyed themselves to was this: Having perswaded these Nunnes, that they were not secure in this Abby, assituate in the Countrey, and exposed to the incursions of Souldiers and violences of Wars; they proposed as an expedient that they should for a while quit the Abby and retire to *Gossau*, where it should be their care to procure them reception, which was accordingly done in the Monastery of *Franquemberg* in *March 1631*. But though the Nunnes, frighted by this artifice departed the Abby, their Moveables, their Servants, their Cattell, and Household-stuffe, were left at *Veltigerode*.

The *Jesuites* having sped so well in this piece of craft, soon made it appear, that the Nunnes had no reason to fear any incurSION of Souldiers,

ers, or violence but theirs. For presently after, viz. 29 of the same month of *March*, *Herman Gauvint*, Provincial of the Company, took possession of the Abby, and left some Jesuites in it, and forced the Nunnies Servants to swear fealty to them, without any signification to the Superiors of the Order of the *Cisterians*, or to the Abbot of *Cesarea*, Guardian of the Monastery.

*Their unparalleled cruelty in driving away these Nunnies, and their Confessors out of this Abby.*

The Nunnies seeing themselves so maliciously cheated, found means secretly to re-enter the Abby, and having placed themselves in the Quire at the upper end of the Church, continued there night and day, performing Divine Service, the Jesuites being in possession of the Lodgings. This return of the Nunnies angered the Good Fathers, who left no stone unturn'd to perswade them, by entreaties and by threats, to be gone, and had certainly starved them, had they not been relieved with Victuals by some heretique women of the Countrey thereabouts. The Jesuites seeing them, maugre all this hard usage, to continue unmoved, resolved to expell them by violence. And the 12 of *April* being *Palm-Sunday* Eve, assisted with Sergeants and Souldiers lent for of purpose,

one of their Novices being principal Actor in this irreligious Tragedy; with a temerity and cruelty unheard of among persons of Religion, they dragged by force out of the body of the Church these Virgins Consecrate to God, who groaning and shrieking, were violently haled away at so Holy a time to the scandal of the whole Province, the Novice handling them so barbarously, that some of them who felt his fury most lay sick of their hurts a long time after.

The matter of this story is so extraordinary and surprizing that it were easily credible; *F. Hry* who reports it, had used some exaggeration, but that his relation delivers it more favourably than the hainousness of the fact proved by Authentique Acts of Justice, inserted at large both in *Dutch* and *Latine*, in his work, deserves, as may partly appear to the Reader, by the Copy of the Process Verbal, or complaint of the said Nunnes, exhibited in *Dutch* to the Official of *Osabrugg*, as followeth.

‘ It is not in our power, (poor abandoned  
 ‘ Orphans that we are) not to lift up our voyce  
 ‘ to complain of the miserable condition, the  
 ‘ strange and cruel proceedings exercised a-  
 ‘ gainst us by the Fathers *Jesuites* on Saturday  
 ‘ being *Palm-Sunday* Eve, on the Evening, have  
 ‘ reduced us unto: For being come with the  
 ‘ Lord



' Lord *Widelag*, and two Sergeants, who are  
 ' the ordinary Ministers made use of by the Ma-  
 ' gistrates to take Robbers and other Male-  
 ' factors, into our Abby of *Voltigerode*, where-  
 ' in we had been established by our spiritual  
 ' Father the Abbot of *Walbenriedb* Commissio-  
 ' ner Sub-delegate, in pursuance of his Impe-  
 ' rial Majesties Edict of restitution, they entred  
 ' between six and seven of the Clock. And find-  
 ' ing us in the Quire of the Church, where we  
 ' said our Prayers, the said Lord and the Je-  
 ' suites spoke to us fiercely, and pressed us to be  
 ' gone. But we continued on our Knees, in  
 ' our seats, and answered, that we were under  
 ' the obedience of our holy Order: And had  
 ' no allowance or permission to depart out of  
 ' our house without the command of our Su-  
 ' periours: Afterwards I *Mary Kogel* Nun Pro-  
 ' test laying hold on my seat with both my  
 ' hands hung thereupon with all my force:  
 ' But the two Sergeants and the Jesuite Novice  
 ' violently pulling away my hands from the  
 ' Seat, took me off, and the Jesuite held me by  
 ' the middle fast locked in his Arms; and so  
 ' carryed me some part, and dragged me the  
 ' rest of the way from my Seat to the end of  
 ' the Quire: And as I cryed out, *Violence Je-*  
 ' *sus, violence, I believe you will kill me,* (for I  
 ' was quite out of breath) they drew me out of  
 ' the Quire: Whereupon our Confessor arri-

'ved, and found me layd along on the ground,  
 'crying out against the violence they had done  
 'me. But having lift me up, by force they put  
 'me in a Chair to carry me away, which they  
 'did, forcing me clear round the Abby, and ha-  
 'ving cast me out of the Cloyster, they made  
 'me march between the two Sergeants in the  
 'midst of a field, led by the Arms like a thief.  
 'Meeting a Chariot by the way, I caught at  
 'the wheel, but was forced off by them with  
 'such violence, that on the morrow I found  
 'my self so maimed in the Arms, and had such  
 'pain in my breast (to omit the fright and emo-  
 'tion caused by this violence) that I know  
 'not whether ever I shall recover it.

'After me followed the Noble Virgin *Anne*  
 'Lucy De Dernbach, neer kinswoman to his Im-  
 'perial Majesties Vice-chancellor, whom they  
 'carried away in like manner, and with like  
 'violence, in presence of our Confessor, who  
 'reproached the Father Rector of the *Jesuites*,  
 'for acting such a tragedy in so holy a time; and  
 'represented to the Sergeants, that they ought  
 'to remember, she whom they used so, was  
 'neer Kinswoman to *M. de Stralendorf*, Vice-  
 'chancellor of the Empire; but our Confessor  
 'prevailed not by his Remonstrances, for they  
 'took her away, as they had done Me.

'The third was sister to the last mentioned,  
 'her name *Anna Sidonia de Dernbach*, whose  
 'hands

hands they forced from off the Seats of the Quire, with like violence: And the Jesuite Novice holding her fast by the middle, dragged her forth, and put her in a Chair to carry her away, who in the mean time cryed out to the Jesuite, Whether this were their acknowledgement of the great good Offices her Kinsman had done for their Colledge at Fulde; and that this injury was done to the Vice-chancellor of the Empire in the person of his Cousin. But they were deaf to all reason, and used two Nunnkes more in the same barbarous manner. And this we can assure before God and the whole Court of Heaven, that all we alleadge is clear truth.

Who can hear so lamentable a story, and not be equally moved with compassion towards the Nunnkes, Votaries of piety, and nobly descended, thus cruelly handled in their proper Monastery, and with indignation against the Authors of such barbarous violence, which yet will appear more shamefull by the addition of some circumstances faithfully reported by the famous *Benedictine P. Hry*, in these words. Heretofore, under the Old Law, Criminals who fled into the Temple, purified only by the blood of Goats and of Calves were safe in that Asylum, if once they laid hold on the horns of the Altar. But now under the New Law, the Pastors of the

Society make no conscience of using Sergeants, and the servants of Hangmen, to put themselves by their insolence, into the possession of Temples dedicated to the living God, consecrated by the dreadful and adorable Mysteries of Jesus Christ. And to dragg away innocent Nunnes from thence by force and violence: O shame! O infamy! The reverend F. David, Prior of the Dominicans of Alberstad, and a converted brother named Angell happened to be present at this sad and unparallel'd spectacle, and did so zealously and fervently reproach the Jesuites with the enormity of the Action, that the Convert could hardly abstain from Actual resistance: But the Jesuites not satisfied with the violence done to the Nunnes, thought it necessary to expell from the Abby their Superior and Confessor, a Fryar of the Abby of Cesarea, called F. Michael Gotz; who being returned from Brunswick, where he had been in search of the Chalices belonging to this Nunnery, came timely enough to be not only a spectator of the Tragedy, but to bear a part in it. For having reproached the Rector of the Jesuites to his face, for the indignity of the outrage committed against these holy Virgins, for not obeying the commands of the Jesuites to depart the Abby; and having retyred into the Church-yard, as in search of security from their violence among the dead interred there, they ordered two Souldiers,

Souldiers, who were very averſe from laying hands on the Prieſt, to throw the dice who ſhould drive him out. This done, one of them took him and violently thruſt him out of the gate of the Monastery; which gave a Proteſtant Souldier of Meclenbourg,) moved at this lamentable ſpectacle) occasion to lay, with indignation againſt the Jeſuites, *We ſuffer not Miniſters to be thus uſed in our Countrey: Behold the end of the Canonical Eſtabliſhment* (as Cruius the Jeſuite entitles it) *of the Fathers of the Society in the Abby of Voltegerode.*

*An Abbot of the Order of Citeaux turns out the Jeſuites with ſhame, and re-eſtabliſhes the Nuns.*

The Abbot of Ceſarea Guardian of this Monastery, who by the Emperours Authority had eſtabliſhed there theſe Nuns according to the Ediſt, having received advice of this horrible proceeding, writ to F. Lamorman the Jeſuite, Confessor to the ſame Prince, as followeth; *I am informed of matters of great grief and trouble to me: The event will ſhew in time whether they may conduce to their good, who regard only their private intereſt and advantage: You have plaid, my Fathers, a very ſtrange part, whereof I ſend you the Relation, which being acted in the time of the paſſion of our Saviour, bath unhappily repreſented to*

us its image and form. But there are in it most astonishing differences: The one, that Females represented the person of Christ; the other, that they who assume the Name of Jesus, accompanied with their Guard of Souldiers acted not his part, but that of the Jews, who persecuted and abused him: O Society of Jesus! Is this the Society you have with Jesus? I conjure your paternal Reverence by the Dawels of our Redeemers Mercies, to cause restitution to be made of the Abbies, which the Society have possessed themselves of, under colour of a pretended Cession, for fear these Angels of Peace, according to Scripture phrase, be obliged to continue their sighs and their tears; if voluntary restitution be not speedily made, we shall not fail of means to cause it to be done. Cesarea May 30. 1634.

To conclude, notwithstanding the great power this Jesuite had over the Emperours spirit; The Order of Cisteaux upon their prosecution of re-establishment from his Imperial Majesty obtained a solemn arrest in their favour for restoring these Nuns to their Abby; whence the Jesuites were obliged to dislodge with shame, as they had entred by a violent intrusion, contrary to the Civil and Canon Law, for which by the Canons they deserved exemplary punishment: For the ancient Orders of St. Benedicts, St. Bernard, and others needed only the Emperours authority for their re-establishment in their proper Abbies, as Estates violently usurped from them

them by the *Lutherans*, to which the said Orders had a continual and most unquestionable right of re-entry: But besides, that the gift of this Abby which the *Jesuites* pretended to have had from the Emperour was Null in it self, as contrary to the Edict, and had not been obtained but by manifest surprize, as was observed, before the *Jesuites* themselves acknowledged by their Books, that the Pope only could make such translation of Abbies from the Ancient Orders to their Society; and when in the mean time they were pressed to shew, that the Pope had given them this by some *Rescript* or *Bull*, they had none to produce, but made an illusory answer worthy of themselves:

*That the Pope had given it them by the Emperour, as if, sayes F. Hay, the Pope had accustomed to grant such extraordinary favours by Secular Commissions of Emperours or Kings, and not by Bulls or Apostolick Brieves.*

The *Jesuites* forbore not afterwards to attempt the possession of several Abbies under the specious pretence of the greater Glory of God; insomuch that the Catholick Noblesse of the Rhine in *Weteravia* held themselves obliged to make publick Complaints against their Avarice to Pope *Urban* the 8th, in these words; 'We see, Holy Father, to our very great astonishment, that the Fathers of the Society of *Jesue* by divers persecutions and flatteries they use to  
the

' the Sovereign, Chief, and Princes of the Em-  
 ' pire, over and above the vast riches they have  
 ' gained, labour to possess themselves of Abbies,  
 ' Foundations, and Monasteries, principally  
 ' those of Noble and Illustrious Virgins under  
 ' divers pretexts of propagating the Faith, and  
 ' advancing the salvation of Souls. They re-  
 ' present to him further, ' That in such holy  
 ' places as the *Jesuites* were possessed of, pre-  
 ' sently all marks of the ancient duties of the  
 ' foundations vanished upon their entry, all  
 ' works of Mercy and Charity in practice there  
 ' before did immediately disappear. That the  
 ' Monasteries being abandoned, did sensibly de-  
 ' cay, and would by degrees moulder to no-  
 ' thing, contrary to the pious intentions of the  
 ' founders their Ancestors; that the buildings  
 ' were ruined and fallen to the ground: and  
 ' that nothing remained but the Estates and Re-  
 ' venues to enrich the Colledges of the *Jesuites*  
 ' by the spoils of the ancient Orders of Reli-  
 ' gion.

So that notwithstanding the great pride and  
 vanity of these self-conceited Fathers, and their  
 contempt of the Nunneries, saying, ' That the  
 ' virginity of females consecrated to Christ is a  
 ' solitary recluse and lazy virginity, which  
 ' works out only their particular salvation,  
 ' whereas theirs of the *Society* is publick, active,  
 ' employed in preaching, and fervent with zeal  
 ' for



for the happiness and beatitude of the souls of all; Their Covetousness and Avarice appeared the more odious by their insolent brags, and provoked every person to indignation against them, for having such presumptuous thoughts of their Company, as to dare to pretend that Religion was in danger of ruine, and a total destruction, unless change were made of the Holy Habitations of Religious Virgins, whose prayers are so useful to the States Ecclesiastical and Civil, into Farms for their Colledges, whose disorders and irregularities are so notorious to the world, and pernicious to mankind.

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The

*The Famous Story*

Of the Enormous Cheat upon the *Nuns* of the Order of *St. Ursula*, by the *Rector* of the *Jesuites* of *Metz*, in the sale of a house for their new establishment in that City: Confirmed by an arrest of the Parliament of *Metz* in 1661. a Copy whereof is here inserted.

*Whereby appear the equivocations, lies, deceits, and cheating impostures practised by the said Rector against the said Nuns, though he was their director Spiritual and Temporal.*

*Extracted and faithfully transcribed out of the Registers of Parliament.*

**B**etween the *Nuns* professed and Convent of the *Ursulines* of this City of *Metz*, authorized by the Court to prosecute their *rights* appellantes for the *Seizures* made of the goods and revenues of the said Monastery the 24<sup>th</sup> and 27<sup>th</sup> Nov. and 19<sup>th</sup> Jan. last, demandants in conversion of appeal into opposition, and upon letters of form of *Rescission* and *Restitution* by them obtained in *Chancery* 29 Dec. last, against a certain contract of Sale of Sept. 7. 1649, that of ratification of Decem. 13. in the said year, and all other acts ensued thereon—

*of the  
one part,*

*And*

And the *Reſtor* of the Colledge of the *Jefuits* of the ſaid City ſummon-  
ed and defendant ————— } of the o-  
ther part.

And alſo between *Auguſt de Mon-ſigny* Burgeſs of *Metz* and his Con-  
ſorts, next kiſmen to the *Appellants*,  
*Demandants* by requeſt to obtain in-  
tervention ————— } of one part.

And the ſaid *Reſtor* defendant ————— } of the o-  
ther part.

As alſo between *Thomas le Blanc*  
Provincial of the *Jefuites*, partly by  
intervention ————— } of one part.

And the ſaid *Nuns* defendants ————— } of the o-  
ther part.

† A law term. † *Without that the qualities ſhall hurt  
or prejudice the parties.*

**COURCOL** for the *Appellantes* and *De-  
mandantes* ſets forth, 'That the *Suite* was of a  
'Contract of Sale of a houſe ſituate in this  
'City of *Metz* paſſed by *F. Forget* then *Reſtor*  
'of the *Jefuites* of the ſaid City for the uſe of  
'the *Urſuline Nuns* of *Mafcon*, ſtipulating for a  
'new eſtabliſhment of the *Nuns* of the ſame or-  
'der to be made at *Metz* aforeſaid.

That the qualities of the parties would de-  
cide the cauſe, it being certain that the *Nuns*  
come from *Mafcon*, for the new eſtabliſhment of  
this Monastery, were not of the Community or  
Nuns

Nuns of this Monastery; for that according to the constitutions of the Order, such Nuns as had not made profession in the new Monastery remained still profest Nuns of the Monastery whence they came out, and whither they might return or be recalled; and the Nuns of the new Monastery were not obliged to retain them: so that neither this Monastery of *St. Ursula of Metz*, nor the Community thereof had a beginning but from the day when the first of the Appellantes made profession there, and the Community was not accomplished untill there were three Nuns profest; that two infallible and decisive consequences arose from hence; the one, that the Appellantes who made up the true Monastery, having not been privy to the Contract nor ratified it, the Descendant had no Action against them, nor mortgage on their dowers; the other, That they could not be otherwise answered than as *Minors*, who are alwayes relievable in these things, they may have done to their prejudice; That judgement had been given in the like case for the Jesuites of *Ambun* and *Bourg in Bresse*, as may appear by an Arrest of the Parliament of *Dijon* in 1632. and by a judgement of the Presidial of *Bourg in Bresse*, whereby the jesuites relieved for purchases they had made to their prejudice, being damnified a third part thereby in the price paid above the value of the things purchased. That there is damage

damage sustained of above two thirds; for in 1627. this house with another adjoyning called *Duponce* was bought at twenty seven thousand *Francs Messines*. In 1642. the Jesuites upon an exchange valued it but at thirty thousand *Francs* with all the improvement and buildings they had erected, after the demolishing of others very considerable. In 1646. it was farmed at four hundred and fifty *Francs Messines per Ann.* In 1649. they offered it to Nuns, and a person of quality at twenty seven thousand *Francs* of the same money, but they refused it as not worth so much: Yet the same year 1649. *F. Forget* the Rector, having been in several Cities of the Kingdom, and afterwards addressing himself to the *Ursulines* of *Mascon* surprized them by several untrue suggestions, and sold them this house at thirty thousand *Liures Tour-tais* currant money of *France*, which make four-score thousand *Francs Messines*; so that the Nuns are daunnified above two thirds; that besides the consideration of damage, the frauds, artifices, cheats, and false suggestions on which the contract was grounded, make it void and null.

This will appear by a writing of *F. Forget* intituled *Important Avisoes* wherein he hath described this house, but with many fictions and disguisements of the Truth, both as to its situation, and the consistence of the buildings, and

and promised several advantages which had never been, nor ever will be; and to gain the better credit, he writ, and caused to be written a great number of Letters to the said *Viscounts*, and the late Lord Bishop of *Mascou*; and not content with this, he sold the house according to a plat-form, and model both of the body of the lodgings, and the frontispiece signed with his hand, but found false upon view, and comparison made of the house with the model; That he had sold it as in good condition according to the view taken, and by him reported at *Mascou*, which was also false. That he sold it, as all regularly built and fit for Nuns, so that there was not, said he, any thing unfinished but the grates and windows, whereas in truth there was not one regular place, save the Dormitory, which was not habitable by reason of the stink and infection of the River *Seille*, and the publick Sewers; that there was no Church, no burying place, no Cloyster; that he suggested, other Nuns would have bought it, which was not true; that the Nuns of *Mascou* who were sent to instruct the Virgins of this new Monastery in the rules of Religion, and their Order being accompanied with two persons of Quality bound for *Metz* to see whether they had been cheated in the buying of this house: when they came to *Chaumont*, *F. Forge* made them believe that they could not pass further

them without danger of their lives, which caused their return to *Miscon*, as may appear by a letter of *P. Forget*; yet the morrow after *P. Forget* writ another letter quite contrary to the former. Lastly, that there was so much deceit and fraud in the business, that it was evident *P. Forget* to make the Nuns of *Miscon* believe that this house cost the Jesuites more than he sold it for, suggested to them that the decree of adjudication was made to them for twenty two thousand and three hundred *Liures*, without adding *Messines*, and afterwards in his suggestions of the workmens accounts and acquittances, he made them also believe that there were improvements and buildings of above fifteen thousand *Liures Tournois* value, which was not so, in regard that allowance being made for the buildings they had demolished, all the improvements were not worth two thousand five hundred *Liures Tournois*. Further, *P. Forget* fearing lest the Nuns upon the place might have discovered the trick of *Liures Messines*, dexterously stipulated by the bargain of Sale, that the Evidences of their purchase of this house were not to be put into the hands of the buyers till after full payment of the whole price.

That the lapse of ten years could not be objected against the *Appellantes*, because their Community had its beginning between five and six years since: That by Evidence communicated

ted by the Defendant himself, it appeared that the Nuns of *Mascon* who remained there, had made continual complaint against the Rector of the *Jesuites* for the cheat he had put upon them. That this was carefully concealed from these in this Monastery, that the Rector of the *Jesuites* did plot and contrive by intelligence and correspondence with others to deceive the Nuns that were to make profession in this Monastery, by keeping the contract from their knowledge. That the pretended ratification of Decemb. 13. 1649. made by the Nuns of *Mascon* sent hither, could not hurt or prejudice the *Appellants*, who never appeared nor intermedled therein, nor had ever agree'd or ratified it: That the pretended ratification had been contrived and extorted by *F. Forget*, who was Director Spiritual and Temporal to the Nuns who came from *Mascon*, that by the reading it was evident he had digested and compiled it as he pleased. That it was visibly false in all its propositions, and could not give validity to a contract in itself fraudulent and null. That the Contract of Sale could not oblige the *Appellants* who were not privy to it, since it is not permitted for any to stipulate for a third person. That the Letters of restitution were not necessary for the *Appellants* but for a surabundance of good right they had taken them, to the end no act they could have done might be objected against them;



them; That the Defendant having already received eighteen thousand *Livres Tournois* it was much more than the house was worth; therefore he concluded, that in regard of the said Letters, and in allowance thereof the parties ought to be remitted into the same estate they had before the Contracts of *Septemb. 16. and Decemb. 13. 1649.* and the Defendant condemned to restore the eighteen thousand *Livres* by him received upon the *Appellants* offer to abandon the said house: And in the Suit by conversion of Appeal into opposition, that the Seizures made at the Defendants request be declared null, injurious, and wrongful; and an *Ousterlemain* granted thereon with costs, damages and interest.

*D E C L O S* for the parties intervenant being the Fathers, Mothers, and next Kin of the Nuns, said, *It may not be thought strange these parties intervene in the cause, as being of no less concern than the destruction of a Monastery, and tending to the starving of their Children the Nuns.* That the Defendant, or *F. Forrest* his Predecessor in the Office, having by a fraudulent Contract surprized the Nuns of *St. Ursula of Mascou,* had the dexterity to conceal this Contract ten or twelve years till he had apprehension of the letters of *Rescission*; that to secure his debt by sufficient mortgages of the Dowry, which from time to time should be brought by new

Nuns into this Monastery, having published abroad that this house had been given the eight Nuns come from *Mascon* to establish the Monastery for their Dowries; he proceeded at last to the Seizure of all the Revenues of these Nuns, and had caused the Rents and Pensions of the Nuns and Pensioners to be seized to draw from them the payment of the sum of twelve thousand *Livres* pretended residue of the price of the house in question, and nine years arrerages: That this unexpected rigour reduced the Nuns to the necessity of begging, contrary to the rules of their Order, and the tenour of the permission of their establishment at *Metz*, or falling again into the hands of their kindred; That the Dowries of Nuns were sacred, and not subject to Commerce: That the Church tolerated no other use of them, than only for the Alimony of Nuns: That they could not be diverted to the payment of debts, much less of debts lyable to question, secret and fraudulent as this; yet it appeared, that by the Contract of Sale of the said house *F. Forget* had the boldness to stipulate a particular morgage to secure his debt upon the Nuns Dowries, who should make profession in this Monastery; and so the Dowries of these Nuns should be aliened along time before their profession, which cannot be judged to be other than Simony; that the monies of these Dowries having been stipulated for Alimony,

ny, could not be seized for the Defendants debt. That the new Nuns, who alone made up the Monastery, had never signed any of the Contracts made use of by the defendant against them which were alwayes kept secret; so that they were at their full liberty to accept them or not. That the Nuns of *Maseon* had been so grossly surprized in this, that they were excessively damnified. That these parties had a notable interest, and were concerned to take care that their Daughters the Nuns should not long continue in an unhealthy and infected place; therefore he concluded, *That having regard to their intervention, it would please the Court to grant the Appellants and Demandants their Fines and Conclusions.*

LE FEURE for the Rector of the *Jesuites*, said, *That he could not admit the Appellants to be parties; that they were not qualified to sue; that being Nuns profess of the Monastery of St. Ursula of Metz aforesaid, they were incapable to proceed at Law without their Superiour; the particulars which compose the body, having no power without their head: That all the Convent ought to have been parties, or audience denied to the particular Nuns, whose proceeding was so unjust; that they were forsaken by their Superiour; that though the Contract had been past by the Ursulines of Maseon, who were not profess of the Monastery of Metz:*

it was good notwithstanding, for that it was passed for, and to the profit of the Monastery to be established at *Mutz* : That new establishments were made no other way ; that if such Contracts should not oblige houses newly established, and the Nuns that should make profession there, the Sellers should be alwayes cheated; that they should give away their estates without any assurance to receive the price for them. That the Committy of the Monastery of *Metz* begun on the day when the first Nuns sent from *Mascon* were encloystered and continued, and was increased by the profession of such as were newly received ; that though the Nuns newly profest were not named in the Contract, nor had ratified it, yet they were obliged by it, as the new Monks of a Monastery are bound to pay the debts of their predecessors in the same house. That the Dowryes of the new Nuns coming by acquisition to the Convent, were from thenceforth subject to the discharge of privileged debts, as the price of the said house, which was their habitation and part of their Alimony : That the juniority they alledged could stand them in no stead, because the purchase was made with all formalities requisite, and by the Authority and Counsel of their Superiours who had contracted ; and therefore the Contract must stand, otherwise no person will Contract for like establishments, nor with  
Nuns.

Nuns. That the desire of an object came as well by the ears as the eyes; so that it was not necessary the buyer should see the thing he would buy, but it sufficed if he knew its condition and value by the report of another: That there had not been any deceit, fraud, surprize, or trapan on *F. Forget's* part, who in his *Important Avisoes* delivered nothing but what was true concerning the description of this house: That the platforms and models of that house which he gave them, were true, if the places were measured by the foot of *Metz* according to the custom of the Countrey where they were drawn: That the Nuns had the liberty to cause it to be viewed before they took possession; that they had perused it six weeks, ratified the Contract, and declared it agreeable to the model received of *F. Forget* in the City of *Mascon*, and that they had found it fair and more convenient for regularity, and the functions of their institution, than they conceived or imagined at the time of the purchase; that if *F. Forget* had been their Director Spiritual and Temporal, it was an extraordinary favour received of him who deserved other acknowledgements than those they made, and that for this reason they could not annul the ratification, for otherwise they who intermedled with their direction, and should take care of their temporalities and affairs could make no Contract with them; that the

the intervention of their Parents and Kindred was precarious and useless: Therefore he concluded, that without regard to their Letters of Rescission and restitution, or to their opposition, the Appellants and Opposants should lose the benefit thereof, and pay costs to the Defendant.

*Joly* was heard for the Kings Atturney Generall, and said, That the business depending was of great importance, as well in respect of the parties contesting, as the Grounds of the Suit: That the Court was possessed of the Cause by an Appeal put in by the new profess'd *Ursulines* of *Metz*, for seizures made at the request of the Jesuites on the Goods given them by their kindred for their Dowers and alimony: And that the cause of the seizure was a contract made in 1649. with the *Ursulines* of *Miscon*, whereof till then they had no knowledge, and were thereupon obliged to obtain Letters of Rescission against this Contract, to declare it null, by reason of their being damaged above a moiety of the just price, the personal deceit on Father *Forgers* part; who had made the sale, and the juniority on the Grantees part: That whereas question was made in the Cause, touching the quality of the Demandants, as not parties capable to plead, without the assistance of their Superior, the establishment of the quality was a thing previous

vious to the Suit, and that he was of opinion, that this objection was not considerable, because the Appellants only were concerned in the differences now in Judgement, as well because that if the Jesuites pretensions took place they should be reduced to beggery, and see themselves deprived of things given for their Dowers and Aliment, without having contracted with or known these suits to have been their Creditors, as also for that the Superior and other Nunnes remaining of the 8 come from *Mascon*, to make this new establishment, should be received at any time to return into the Convent, whereof they were alwayes deemed to be part, according to the rules and constitutions of their Order. That which removes all obstacles in this point, is that in all Communities Secular and Regular, when any thing hath past prejudicial or contrary to the Canons, Ordinances and Arrests, there is not one particular member in the body, who hath not good ground of Appeal as for wrong; and that in such case the assistance of the head was needless, for that it falls out often in such occasions, that the head is the party to be complained of. Having established the quality of the parties Appellants, with a brief summary explication of the fact, the parties reasons for maintaining their pretensions, he said, It might have been wished that an affair of this nature

had not appeared in publique: And that the parties had not of themselves been inclined to have agreed among themselves and done one another Justice. That it was horrid to see persons who made profession of a life more perfect than other men, disposed to break the sacred tye of that holy union, which we ought to finde among the most Lukewarm Christians, that we must endeavour by exact examination to stoppe the further oppression of Justice and Equity, and to preserve them from incertitude in their stations. To effect this, we must inquire whether the damages sustained exceed the moiety of the Just price, whether there were any deceit or surprize, whether the Appellants were Minors, and lastly how considerable the Contract in question might be: To settle the damage he said, That the house had been bought by the *Jesuites* by Decree for 22 thousand 300 Livres Messines, every Livre twenty Groats value, which makes 12 Sols six Deniers Tournois, and amounted in all to 13 thousand 935 Livres, ten Sols Tournois. That the *Jesuites* had assured the *Ursulines* as well by Letters as by their *Avisoes*, entituled *Important*, that the house with the improvements would come to 30 thousand Livres, not adding Messines: That as to the reparations and improvements, they produced no Accompt or acquittance of the workmen who had laboured there; so that  
it



it might be truly said that they had none, or that they were so inconsiderable, they durst not shew the just summe they amounted to. That it was true the *Jesuites* agreed not to the value of Livres Messines, as before reduced to Livres Tournois, but would by this means have obscured the business, and prevent Judgement at the hearing; but at last upon the Defendants Calculation by Letters, the 22 thousand 300 Livres Messines were valued at no more than 16 thousand Livres Tournois; so that the damage remained still most enormous, and approached very near the moiety of the just price. As to the fraud and deceit, it was visible by them that *F. Forget* had great power over the *Ursulines*, who placed an intire confidence in his words and writings; so that it was no wonder that they gave so easily 30 thousand Livres Tournois for a house which he assured them to be worth so much; which he offered to justifie, laying a Paper on the Table to declare the particulars, but never spoke to them of Livres Messines which was the equivocation that drew the *Ursulines* into the snare. That instead of shewing the Contracts and Acquittances, he stipulated that after payment of the purchase-money for the house, he would deliver into the Nunnes hands Extracts of all the Contracts and Evidences concerning the said house: Further, that neither the Nunnes, nor

any person on their behalf had seen the house, and that there was presented them a modell which was not agreeable to the house, but represented the house fairer and more convenient for Lodgings, and of greater extent than in truth it was, being 16 fadomes, two feet and three inches more than the house did effectually contain, as appeared by the last process verbal of the view taken by Order of this Court. The truth is, the *Jesuites*, to defend themselves against this objection which annulled the Contract, for that it was an error in the substance and matter of the Contract, would have denyed the modell as a counterfeit thing, and not delivered by them, had it not been signed in two places by *Fa. Forget*; so that they be-thought themselves of the shift to say, that the Stair-cases were added in the modell which are usually left out of designs of Architecture, and confined themselves at last to the sole defence of saying, that the measure of the Stairs was not taken by the Kings fadom, as in truth it was, but by the fadom of that Countrey; which caused a greater Errour, for that the fadom of *Metz* is almost two foot and a half greater than the Kings. That true it was, by the foot it was less than that of *France*, but it was as true, that it contained ten feet, and that of *France* but six: As to their minority, there was no difficulty in the case, since it was in-

listed,

sisted, that the Nunnas newly profess were Minors not only in respect of their Age, but of their quality of Nunnas, and as members of a Community which is alwayes considered in minority: But, against all those reasons, the *Jesuites* opposed the prescription of 12 years, and that, it was never heard of, that a purchaser should be received to propose damnification, thereby to procure restitution of the purchase-money paid, or part thereof. As to the prescription, it could not be pleaded against the Nunnas newly profess; for that they could not be esteemed a Community till they were of the number of three, according to the Law, *Nerarius ad D. de verb. signif.* Besides, it may be said, the Community hath not yet commenced, for that they have not any administration of the affairs of the house, as appeared by a Letter produced by the *Jesuites*, written by their Superior to R. Forget, wherein he told him he took excessive pains, to conceal from the new Nunnas the state of the House, and feared their care in the inquiry would quench in them the spirit of their vocation.

As to the restitution, there were some difficulty in it in the state of his Majority, but in a Minors Case damnification is a sufficient cause of Restitution: That the *Jesuites* themselves had been relieved in a purchase they

made as was observed by the Demandants advocate, though they were damnified but a third part: That in the last place it was opposed on the *Jesuites* part, that the Contract was ratified five or six dayes after the Cloystruse of the Nunnes. But this Act was of no force, for that it was signed at the Grate, and by Dareshe: That the terms it contained made it suspicious, for instead of a pure and simple ratification they made an Elogy of this House to the Nunne, who upon a visible induction were to say, that they found it much fairer and more convenient than they had imagined it to have been, though in truth it be less commodious and spacious than by the modell it ought to have been. But though this Act had been drawn in the best form, it might be said it could not any wayes oblige the new Nunnes, for that when the Act was past, not one of them was then received into the Monastery, and that since their Entry they had not ratified any Act: That the last observation to be made, was to consider the validity of the Contract, which may be said to be absolutely null, for that no person is thereby obliged: Not the Nunnes of *Maseon* who passed it, for that by an expresse Clause they had stipulated, that they were not in any wise to be bound in, or lyable unto the payment of the Principal and Interest of such sums as might become due in pursuance of the said

said Contract. Nor the Nunnes newly profess, who were never privy to the Contract, nor ratified it afterwards, so that they were in *statu integro*; that they were neither bound personally nor by reall security: That if it were objected, that the Nunnes of *Maseon* had obliged the dowers of the new profess Nunnes, it were vain, since it would prove to be *Res inter alios acta quæ tertio nocere non debet*. So that we may observe an enormous damnification in this Contract, a considerable surprize, a constant minority, against which they could not prescribe; and three nullities, whereof two might be drawn from the disagreement of the house with the modell: The first, by reason of the error that occurred in the substance of the thing sold, the other drawn from the defect of capacity and ability to contract, for that the permission and Authorization of the Lord Bishop of *Maseon*, was grounded on the Conformity of the modell with the house. And for the third nullity it might be taken from the Contract which was null in it self, as not effectually obliging any person to the execution. Therefore he was of opinion, that there was sufficient reason to receive the Kindred intervention in the Cause, and to do them right upon their intervention, together with the Letters of rescision, and allowing them to declare the contract in suit null and of none effect, and

and consequently to remitt the parties into such estate as they had before the Contract of 1649, to convert the Appeal into opposition, and having done right thereon, to grant an *Ousterlein* to the Demandants for the things seized: *Causcol* was afterwards heard for the Nunnes, Demanding Dismission in the Cause against the Provincial of the *Jesuites*, and that as to the profits, the Arrest to be Given to binde the Provincial.

The Court having regard to the Letters, and allowing the same, hath remitted, and remits the parties into the same Estate they were in before the Contract in question; unless the *Jesuites* had rather rest satisfied with 18 thousand Livres in full payment for the house, and declare their opinion within a month: Hath Received and receives the parties intervenant; the Nunnes Kindred in respect of their intervention to Convert the Appeal into opposition, and having done them right therein, to grant the Demandants an *Ousterlein* for the things seized, without costs. Hath granted a Dismission in the Cause of the Provincial of the *Jesuites*, and for the profits hath declared, that he shall be bound by the present Arrest.

Signed, *Bouehard*.

Given at Paris in Parliament,

(Tuesday) May 10. 1662

THE

THE  
Famous Banquerupt  
OF THE  
*Jesuites of Sevil;*

For above four hundred and fifty thousand *Duckets*, to the ruine of a multitude of persons and whole families;

*As appears by the Relation inserted in the Spanish Book, Intituled the Theatre of Jesuitism, pag. 378. And by the MEMORIAL presented to the King of Spain in person by the Creditors of the Colledge of the Jesuites of Sevil concerning this Banquerupt:*

Faithfully rendred out of a *Spanish* Copy under the hand of *John Onufre Salazar*; whereby is discovered that spirit of *Ambition, Avarice,* and *Iniquity* that reigns in the *Jesuites*.

See the words of the Memorial.

SIR,

**J**ohn Onufre de Salazar in his Name, and the Names of other your Majesties Subjects Creditors of the Colledge of Jesuites of Sevil, humbly called

called St. Hermenigildes, come to prostrate themselves once more at your feet, to represent to your Clemency the lamentable effects of a bankrupt of the said Colledge for above four hundred and fifty thousand Ducats, and to desire justice against the most pernicious cheat that ever was heard of, and whereof no precedent was ever seen in these Kingdomes since the establishment of this Monarchy, they shall not be declared at large. SIR, With tears, and other lamentable agitations of grief and affliction, which have been the only payment, made so many poor Widdows, so many Orphans, so many Wives separated from their Husbands, so many Nunnes without a Monastery, so many ruined Gentlemen, and generally so many persons of several sorts, who trusted this Religious House, being in greatest credit among all those in this City, with their only stock, for subsistence, their Dowryes, the patrimony of their Children, who now sustain greater Losses, Impostures and malice, from this House of Religion, than ever they imagined to avoid by quitting commerce with secular men. But they will content themselves to represent to your Majesty with all possible brevity the state of this affair, omitting of purpose many things that appear by the Process at Law, and reporting nothing disagreeing from it, but closing in few words what ought to be decreed at large.

Friar Andrew De Villar, being the Procurator of the Colledge, employed his thoughts to improve



improve and increase their estate, and to this effect borrowed at interest, upon rents and other securities above 450 thousand Ducats, whereof he made use to trade in Sevil. He imbarqued for the *Indies* several sorts of Merchandises, Linnens, Iron, Saffron and Cinnamon; he built Houses and Mills, bought Lands, Gardens and many other things. This Money he borrowed of persons best affected to their Colledge, and depending most upon it, and of some others: The most grave Fathers of the Company assisted him in this affair of borrowing, which he compassed to his and their satisfaction by his address, and his good managery; being Authorized by powers received of his Superiors, which is justified by several Accompts seized in his Custody, and by several Memorials and Registers, wherein he made mention of all.

*P. Peter de Aviles* Provincial of *Andaluzia*, and Rector of the Colledge, considering the condition of their estate, and desirous to maintain this house in its Grandeur, and wealth, the holy zeal they have for their Greatness put them upon the search of all means imaginable for success in their designs: They found none so ready as to dispose their affairs, so that their Creditors might lose a moiety of their debt, and made use of one of their Confidants to make the proposal. They debated it together,  
Whether

Whether it might be for their purpose to send out process to their Creditors, and all the reasons. Father Villar represented to them in a Memorial produced in the suit depending in Your Majesties Council, Piece 3. fol. 144. could not divert them from the resolution they had taken already, never troubling themselves for the loss of their credit. This appears by the Original Letter of F. de Aviles, produced also in the said suit, piece 3. fol. 136. See here the expresse terms of the Letter of this Provincial to the said Procurator. *I have received the Memorial, wherein you set forth reasons to divert us from sending Process to our Creditors. I have considered of them seriously, and do believe, that by prudent management of this Affair, which is in our power and ordering, we shall remove most of the inconveniencies that may arise from it. The loss of our credit doth not much trouble us, for that as the Proverb says, What can you have more of the Cat than her skin, or the Crow than her Feathers? Above fifty or at least forty thousand Ducats sufficed not the last year to stopp the mouths of our Creditors, much less will so much be sufficient at present. We have no more left that we can tell. And there is no other way to avoid these Losses than to reduce the Interests to the Rents, and think of no other payment than what we are obliged to by our real securities. I have sent*

you the Ratification: The Lord preserve you  
 &c.

Peter de Aviles.

At Quadix, Oct. 12. 1644.

The 8. of *March*, 1645. being the day appointed for execution of what they had long before designed, the first thing they did was the Arresting of *Villar* the Procurator of the College, under pretence of an Assembly and Consultation they intended to hold, and took from him all his books of Accompts, Papers and Registers he had in his Chamber.

The day following being *March* 9. the Provincial and Rector assembled all their Creditors in their house of profession, and in presence of the most considerable persons, and of best quality in the City, who came to this Assembly, the Provincial declared the desire they had to give satisfaction to all the world, endeavouring nevertheless at the same time to persuade them to lose the moiety of what was their due. And though they had caused a Notary to come, that they who could be made consent to so impious a resolution should sign it before him, there was not one person would do it: The small hopes they saw of success in their design, gave them cause the next day being the tenth of the same month, by means of their Rector to suborn a Creditor, who having accepted the  
 Propo-

Proposal made by the Provincial should call upon the rest of the Creditors to accept as he had done, and joyn all together to receive payment accordingly : Upon this demand a Judge Conservator named by the Colledge, proceeds to the sequestration of the Estate of the Colledge, but acted with so much partiality, and other defaults in the procedure, that he gave the Rector of the *Jesuites* way to pay them who would receive Money, six millions of Maravedis, and the Conservator himself paid above fourteen thousand Ducats, and in all these payments made by the Rector and Conservator, they followed the Orders given by the F. F. *Jesuites*, and executed to their power the Provincials design, changing personal debts into real securities, and treating with every one how much he would lose.

The procuring of a *Conservator* wholly at their devotion was of so much advantage to the *Jesuites*, that by assuring him or recompence of a pension of one thousand Ducats *per annum*; they made him their Protector, who ought to have been the avenger of such cheats, and criminal impostures. The noise of this Bankrupt was so great, and so scandalous, that all the world was amazed and scandalized at it, and especially the Creditors who saw no remedy for their misery, nor comfort for their affliction; for they who had treated with these  
Fathers

Fathers saw themselves involved in great inconveniencies for what they had quitted to them, and almost hopeless of receiving any part of the residue which the *Jesuites* were resolved to reserve to maintain the splendour of their Colledge, and to keep it up in that height of riches and lustre, wherein their other houses in *Sevil* to the number of six do flourish (*viz.* *The Colledges of St. Herminigilde, the Noviciate, St. Gregory, the English Colledge, the Irish Colledge, the house of profession, the Colledge de las Vacas.*)

*John Onufre de Salazar*, in his name, and the name of all others the Creditors had recourse to the only Sanctuary that remained, being your *Majesties Council-Royal*, whom he petitioned to apply a remedy to so great a wound, and to stop the effusion of so many of your poor subjects blood, by obliging them who had given the wound to cure it. The request he presented was so full of strong and moving Reasons, that they wrought compassion in the Council; so that they ordered the audience of *Sevil* to take cognizance of the affair, and make their report to the Council which was accordingly done, with an addition of several learned considerations in augmentation and confirmation of *Salazars* relation: Upon the report the Council gave a special Commission to the *Licentiat D. John de Santelices* Counsellour in the same Council,

Council, and then President of the Audience of *Sevil*, to proceed to the sequestration of all the estate of the Colledge, untill the Creditors were fully paid, and to make inquiry and search for their goods, papers and books of account they had hid and put out of the way; a few dayes after, by vertue of this Commission he ordered the Procurator of the Colledge to make ready his accounts: But the *Conservator* refusing notwithstanding to quit the cognizance of the affair, the *Procurator Fiscal* of the Audience of *Sevil* intervened in behalf, and for defence of the *Jurisdiction-Royal*, and required the *Conservator* to decline the business, for that he was prohibited to take cognizance of it, and the cause to be remitted to the Judge delegated by the Council; whereupon several writings pass on the one side, and the other, which coming to the knowledge of the *Procurator-General* of your Majesties Council, he desired, that for stopping this *Conservator*, who was so obstinately humourfome in his endeavours to intrude into, and retain to himself the judgement of this affair, That it might be declared by arrest, that the Estate of the Colledge of *Jesuites* was a lay estate; which was done accordingly by an arrest of the Council of *Feb. 5. 1647*. By vertue of which arrest your Majesties first and second Letters of provision were dispatched, prohibiting the *Conservator* to intermeddle in the affair,

fair, and ordering him to transmit all the evidences and procces he had into the hands of the Judge appointed by the Council: The *Conservator* had notice of these Letters, but was so far from obeying them, than before the third Letter could be issued out by ordinary course, he declared by sentence given at the pursuit of the *Jesuites*, that all the Estate of the Colledge was Ecclesiastical, except only thirty thousand Ducats: This engaged the Creditors to prove the falsity of this judgement, which they did in a year and a halfs time to their great costs and charges, and at last justified all the estate of the Colledge to be secular, except only that of the foundation which amounted to no more than eight hundred Ducats rent.

The *Jesuites* having failed of their design in this artifice, invented another which was to cause persons to intervene in the suite, who should pretend themselves Creditors, and set forth false promises, and produce forged obligations. This may easily be made out, in that most of the promises are promises of the Religious brethren of the company under the names of *Seculars*, and others in favour of the *Procurator* of the Colledge under the names of *Seculars*, but supposititious and feigned, as was verified by the information exhibited by the audience of *Sevil* by order of the Council, and produced in the full piece of the procces, Fol. 42.

They

They made them sign a Compromise, but that they acted this by indirect means, appears, that seventy six persons who signed it were poor Widows and Maidens without any support, and the rest are *Jesuites* of the same Colledge: But this was done on design only to immortalize the Suite in this affair, to retard the payment, and that in the mean time they might continue Masters of the whole, and thereby prevent your Majesties Council from relieving the grievances of your poor subjects or healing the wound the *Jesuites* had given them in causing them to lose all their estates. They had also a design by this dissimulation and cheat to give their Banquerupt some colour of honesty, and cover their Knavery with a plausible pretence, as if they who are cited to appear at Law became Banquerupt after the Suite commenced: These Creditors by the Compromise consented to lose proportionably so much of their respective debts, as five of them to be deputed to that purpose should judge meet, which five are the most addicted to the *Jesuites*, and most nearly concerned with them. And 'tis remarkable that one of them is *F. Andrew de Villar* whom they caused to leave the Colledge for that purpose, and at present he solicites subscriptions to the Compromise and process in this Court in a Secular habit: These Creditors have also agreed, that until they have assigned a provi-



on sufficient for maintaining the Fathers, the Rector of the Colledge shall have one of the two keys of the chest wherein they have put all the money both of the Stock and Rents of the Creditors, and that the *Jesuites* shall keep this key till the deputies have assigned them three thousand five hundred Ducats rent to be enjoyed by them, and received out of the clearest and best estate of the Colledge now all sequestered.

Besides this they enjoy above sixteen hundred Ducats, which they have taken away from *Don Rodrigo Barba Cabeza de Vaca* inhabitant of *Sevil* who is also their Creditor, for they have usurped from him for thirty nine years, three thousand three hundred Ducats Rent left him by *John de Monsalvo* his Uncle one of the 24 of *Sevil*, who trusted and left them by way of *Depositum* in hands of a *Jesuite* of this Colledge his Confessor; the Fathers being content to give the said *D. Rodrigo* three hundred Ducats *per annum* as almes from them, because he was a poor Gentleman. This is justified by a Book which the Licentiat *D. John de Santelices* found among other papers of the Colledge, which was intituled, *The Book of Secret Works of Piety*, wherein there was a note of instruction given by the Superiours in these terms: We must temporize with *De Roderick Barba Cabeza de Vaca* till the death of the Beneficiary *D. Segner de*

*Velasco*, and afterwards let the gate be shut against *Roderick* as a person with whom we have nothing to do : Under which there follows this further instruction, no person, save the Procurators of the Colledge, the Rector, the Provincial and Consultors of the Province ought to have cognizance of this Book, and the goods whereof it speaks : This we learn in the three and four pieces of second process.

By means of these sixteen hundred of *D. Rodericks*, and the three thousand five hundred annual provision assigned them by the said Deputies by their own Authority, without speaking of other Rents, these Fathers are more at ease, and better accommodated than ever they were before the Banquerupt, and the process of the Creditors ; and if they gain what they pretend to, in obtaining a confirmation of this new Compromise sorting so well to their advantage ; their Colledge shall possess their estate after the Banquerupt with more assurance than before, unless, as the common saying is, *We stop the pipes that carry water to their mill.* This ought not to be suffered, chiefly because the Council on the positive demand of the Creditors was possessed of the cause, and interposed their puissant & sovereign authority for recovery of all this estate, and payment of all the Creditors ; This the Judge executes who was named by the Council. And as the *Jesuites* know well enough,

enough, that all their subtleties will be discovered if they come to be examined by the Creditors proofs, who make it appear that all the Estate of these Fathers is temporal; since the Revenues of benefices which are spiritual are an estate temporal, they are afraid the Council may judge accordingly; and this hath obliged them to make the deputation to the five Creditors their Confident, to try, if by colour of their not being Authors of this cheat, whereof in truth they are guilty, they may exempt themselves from the jurisdiction of your Council, where their publick commerce, their illegal traffick, and damnable negotiations for aggrandizing their estate hath been already so clearly proved.

All this, Sir, hath need of a speedy and exemplary remedy, and the Creditors hope from your Majesties Piety and Justice, that they shall owe you, Sir, those lives which the *Jesuites* have rendred so troublesome by the miseries and necessities they see themselves reduced to, that they esteem it greater happiness to lose them, than to be obliged to live without ability to maintain themselves in that port and rank they formerly flourished in respectively; 'Tis possible they may breath again if the Judge of the Council causes payment to be made them, and these men of Religion learn at the same time, that they ought not under pretence of

their priviledges, and of their profession to ruine their best friends, but content themselves with what the Laws allow them to possess : By stopping the course of so dangerous a precedent, the *Jesuites* of other Colledges and Provinces will see, it concerns them more to accustom themselves to traffick in prayers and supplications, to pass with safety the Sea of the miseries and travells of this world, where so many are shipwrecked, than to apply themselves to trade for the *Indies*, to send merchandizes thither, and to maintain Commerce, and get Gain prohibited by Law.

'Tis, Sir, very remarkable, and merits a particular attention, that the other Colledges of the *Jesuites* of the Province of *Andalusia*, owe great sums of money to many private persons, which are no less considerable than those of the house of *Sevil*; and they attend with impatience the resolution of your Council, that they may do as their brethren of *Sevil* have done, if they come off well in this affair; for their thirst to amass money, Sir, is so insatiable, that it is believed, their houses in both *Castilles* owe two millions of money for things deposited with them in confidence of fair dealing, for monies they have borrowed, and for debts they have contracted on divers pretences.

'Tis worthy observation of how great sums they defraud the Church and your Patrimony  
Royal,

Royal, in that neither this Colledge, nor any house of theirs in the Kingdome pay any tythes, Imposts, or part of the Contributions which are levied for your Majesty on Ecclesiastical Estates; so that it would be more profitable for the Church and your Majesty, that these Estates were possessed by Secular persons.

You cannot too much consider and reflect upon these sins, and those crimes which the ruine and poverty of so many Widows, Maidens, and women of quality have caused; and what strangers not well grounded in our Faith and Religion may say, to see an affair of this Nature pass before the eyes of a King so Catholick and Just, and of his Council-Royal, consisting of persons so eminently Christian; besides what may be apprehended from the desperate resolutions of so many considerable persons who find themselves ruined in honour, and their Estates, which they see in the hands of their Enemies.

These poor Creditors, SIR, most humbly beseech your Majesty with tears in their eyes, that you would protect them in a Cause so worthy of your Majesties Care, and Christian Charity, since the Justice thereof doth so clearly appear to you; And that you will be Graciously pleased to order your Council,

ail, that in regard of the evident malice of the *Jesuits*, they would not give place for further delays, nor permit any new incidents to be soysied into the Cause now depending; but think it sufficient that the *Jesuits* have already had eight years time to plead, and not allow them to make the Process immortal, as they vaunt they will do by their great credit: These miserable Creditors shall spend their lives, and consume these poor remains of their Estate (which these Fathers have not taken away) to prosecute this Suite, and sollicite the payment of their debt, if the Judge appointed by the Council to take cognizance of this Banquerout, and the Plaint of the Creditors will not cause payment to be made them, by dispatching the third provision; and an Act to declare, that the Estate of the *Jesuits* is not Ecclesiastical, to the end the Conservator named by the Colledge intermeddle not any further in the business, nor take any cognizance thereof, and that in the same time he vacate and annul this new and artificial deputation.

YOUR MAJESTY, SIR, shall in this do a piece of service very acceptable to God, and by this means your poor subjects the Creditors shall recover their Estates, and shall every one live in the Rank, Honour, and

and Reputation suitable to their quality, which this Banquerupt hath caused, them to lose.

Signed,

*John Onufre de Salazar.*

**T**HE History of this *FAMOUS BANQUERUPT* is reported by the Author of the *JESUITICK THEATRE*, pag. 378. Where the Relation agrees exactly with this Memorial, with this addition only, that the Council prohibited the Conservator the cognizance of the affair, and ordered him to transmit all the papers to *D. John de Santelices*. By this means *de Villar* was set at liberty from the *Jesuites* prison, and secured upon bayle in the Convent of *Saint Francis*, where he made it appear to the world, that he had done nothing in all this but by order of his Superiours, whose original Letters he produced to stop the mouths of these Fathers, and silence their Calumnies, which Letters are inserted in the proceedings

at Law, and Copies of them dispersed in several places : *Villar* was affraid, that if after this he entred again among the *Jesuites*, they might practise on him the Doctrine of their Father *Amy*, who allows a man of Religion to kill him who publishes things scandalous of his Order, as they had practised on several occasions, and particularly on the person of Doctor *John D' Espino* whom they poysoned three times ; which is so notorious, that there is not a person in *Spain* or the *Indies*, who fears not their poysons and violencies : This obliged *Villar* to quit the *Jesuites* habit, and take his cloak and his sword, and to marry in the peace and face of the Church, having first obtained a dispensation of the vowes he had made four or five times, but they were vowes for the profession of *Jesuitisme*, to which nothing can oblige a man. Now the *Jesuites* give out, that the Cause of the Banquerupt was the Knavery of *Villar* who reigns in his roguery, and triumphs, and feasts himself with the spoils of other men. He answers, they lye, and refers himself to what appears in writing, and tells them, mens tongues should be silent when prayers and such evidences speak, which is exprest in the *Spanish Proverb*; *Hablen Cartas y callen barbas.*



The same Author recounts afterwards a story to which this Proverb hath some relation, which we have rendered *verbatim* out of another *Spanish* Impression, which seems more exact, and contains the matter we come next to declare.

CHAP. IV.

5

Other

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Other Marks of the Avarice,  
Injustice and Cheats of the  
Jesuites in the following Story, re-  
ported by the Author of the *Jesuitique Theatre*, pag. 381. and another  
Printed Book in *Spanish*,

### ENTITLED,

*A Relation of the Passages in the strange  
Discovery made by D' John De Santelices  
Guevara, Councillor in the Councell Royall, of  
the Fraud and Cheat whereby the Jesuites of  
the Colledge of St. Hermenigilde of Sevil, con-  
cealed and detained for above 39 Years, from  
D. Roderick Barba Cabera de Vaca, In-  
habitant of the said City, Three thousand three  
hundred Ducats Rent, left him by John de  
Monsalve his Uncle, one  
of the 24 † of Sevil, which  
all that time they enjoyed to  
their own use and behoof, giving him only 300  
Ducats yearly by way of Almes.*

† The Common-coun-  
cil of the City.

THE Councell Royall of Castille, having  
granted a Commission to the *Sir D.  
John De Santelices* Councillor in the said Coun-  
cell,

cell, and President of the Audience Royall of Sevil, for taking cognizance of the Process and causes of the Assembly of the Creditors of the Jesuites of the Colledge of St. Hermenegilde of the said City, to seize all the Goods and Rents of the said Jesuites, to search for such Goods as they had concealed and laid out of the way, and to recover them, and to give intire satisfaction to the said Creditors by payment, the said *Sieur D. John* caused all the books of Accompts, of the store and Chest of the said Colledge to be brought before him, for the better execution of what was enjoyned him. Among others he found a book intituled, *A Book of secret works of piety*: Reading it leaf by leaf he saw the manner how the Accompts were to be kept, of the imploy and distribution of the said secret works of piety, so called because the Fathers were Masters thereof; as also the Accompts given by the Provincials, at their Visitations by the Stewards or Procurators of the Colledge, all signed with the hands of the Provincials: There he findes written these very words: *We must temporize with Don Roderick Barba Cabeça de Vaca, till the death of the Beneficiary John Segner de Velasco, and when he is dead shut the door against Roderick Barba, as a person we have nothing to do with.* And a little lower another advertisement, importing, *That no person ought to have Cognizance of this*

Booke, n<sup>r</sup> of the Estate and Revenues of the Colledge, but only the Procurators, the Rector, the Provincial and Consultors of the Province. The said *Sieur D. John* having taken great notice of this Title, and the two advertisements, and Articles of the Book cited before him the said *De Villar*, formerly Procurator of the Colledge, but then in the Convent of *St. Francis*, *D. Rodrick Barba*, and the Beneficiary *John Segner de Velasco*: And having given them their Oaths, and demanded what they could say to these Articles, and what this pious work was, they declared as followeth, and confirmed it by Oath.

‘Nine and thirty years agoe, a Gentleman,  
 ‘one of the 24 of *Sevil*, called *John De Monsalva*, returned very rich from the *Indies*:  
 ‘He was not married, nor had any Childe, but  
 ‘a woman sued him who pretended to be his  
 ‘Daughter, and that he had not only begot-  
 ‘ten her before marriage, but that afterwards  
 ‘he privately married her mother, so that she  
 ‘was his daughter, and could not be debarred  
 ‘from inheriting his Estate. *John de Monsalva*  
 ‘falling sick of the sickness, whereof he dyed,  
 ‘while this suit depended, for clearing his  
 ‘Conscience sent for a *Jesuite* of the Colledge  
 ‘of *St. Hermenigilde*, with whom he settled  
 ‘what concerned his Conscience and Testa-  
 ‘ment, and told him the Action this woman  
 ‘had

' had brought against him was altogether unjust, and the matter of fact she had alleadged utterly false, and that he was obliged to dispose of his Testament so, as this woman might not know after his death what he should leave behind him, in Money and Moveables. Whereupon this Father ordered his Testament as followeth.

' *John De Monsalve* hath disposed of his Immoveables (which could not be concealed; nor conveyed out of the way) by right of eldership Heritable, and made *D. Roderick Barba Cabeta de Vaca* his Nephew heir thereof; and as to his Moveables and Money, which amounted to eighty five thousand Ducats, he made a Writing signed by himself and the said *P. Jesuite* his Confessor, whereby he declared he would leave the said sum by way of *Depositum* in the hands of the said Father, that in case after his death judgment were given for him in the suit, or that on any occasion this woman would desist from her pretensions, all the Estate he left in the *Jesuites* hands should descend by right of Eldership, excepting only 800 Ducats *per Ann.* which he reserved out of this Revenue, to be employed in the marriage of a certain number of Maidens, in the redemption of such a number of Captives, and to buy provision of Victuals for the Prisons for certain dayes.

- Ordain-

Ordaining further, that if any of those to  
 whom this right of Eldership should descend,  
 had Children, those works of piety should  
 cease, but so as provision should be first made  
 for giving and founding an endowment for  
 portions, suitable to the Condition and qua-  
 lity of a number of maidens to be marryed,  
 and the heirs by right of eldership to be Pa-  
 trons and Administrators of this work of  
 piety: Pursuant to this disposal, the said  
 summe of 85 thousand ducats, and the writ-  
 ting were put into the hands of the F. Jesuite,  
 who assured *Monsalve* they should be used ac-  
 cording to the declarations above-mentioned.  
*John De Monsalve* being dead, his Heirs  
 and Executors of his will, soon after agreed  
 with the woman, who for ten thousand Du-  
 cats of *Billon* or black Money, (a sort of  
 Base Coyn cry'd down) surceased her pro-  
 ceedings, and quitted her pretensions. And  
 the Woman within a short time after dyed  
 without Heirs, which had been sufficient alone  
 to evide the fait; so that the Jesuite was obli-  
 ged as the case stood, to have published the  
 writing, and have paid the money to *Monsal-  
 ve's* heirs: But all this was too little to in-  
 cline the Jesuite to discover the Money and  
 Writing, either in the life-time of this Con-  
 fessor, or after his death. And thus they de-  
 tained for above 39 years this summe, out of  
 which

which they raised a Rent of three thousand three hundred Ducats *per ann.* which they have enjoyed to this present, when Providence hath so ordered the matter, that the scandalous and lamentable Banquerupt of their Colledge hath caused the discovery of this particular Business.

The *Sieur John De Santelices* forthwith caused a Copy to be made of *Monsalve's* Testament, and annexing it to the other Papers, Declarations and Verifications, transmitted them to his Majesty and his Council Royall of *Castile*, where the suit of the Creditors of the Bankrupt Colledge depends; See the *Process* No. 3. and 60.

The Council having seen all these pieces of Obedience, ordered they should be communicated to the Attorney Generall, who gave his opinion thereof. On the other side *D. Rodrick Cabeza* sent a procuration to demand from the Council a Councellor, so he named Commissioner, for determining this *Process*. The Council thereupon sent a special Commission to the *Sieur D. John de Santelices*, to take cognizance of this affair, and put the said *Rodrick* in possession of this Estate, causing the *Jesuits* to make restitution of the Principal Money with all the mean profits made by the use thereof. *D. John de Santelices* began to cause this to be executed, and his successors in that Charge

Charge continue the execution to this day.

As to these words of the book of Pious works, *We must temporize with D. Roderick Barba Cabeca de Vaca, till the death of the Beneficiary John Segner de Velasco his Unkle, and when he is dead, shut the door against Roderick as a person we have nothing to do with.* They were inserted because the Jesuites gave him yearly three or four hundred Ducats, telling him that a Kinsman of his having left them the disposal of a pious work, they were very glad of the occasion to imploy it for his relief as a poor Gentleman.

And their design was, as appears by the book, to continue this Gift no longer than till the death of *John Segner de Velasco*, who was the only person privy to the whole affair, being Cousin to *John de Monsalvo*, whose life they hoped could not be long, being above fourscore years old.

It is to be observed as a truth made out by this secret book, that for several years they had converted these charitable works of marrying Maidens, redeeming Captives and others, into Alms bestowed on the Fathers Of *their poor single profest house of Sevil as they call it.*



A Jesuite of Madrid engages a Woman to give all her Estate to the Society by will; another Jesuite perswades her to give it her Heirs, and is expelled the Society for doing so. They destroy the life of another for the same Cause.

Page 248. the Jesuites are of opinion, that no persons deserve Legacies better than they, which is founded on the detestable maxim in the last Paragraph of their secret advice, that all the Church militant together doth not so much good by all other Orders of Religion joyntly, as they alone doe. This sets them a-work to procure Gifts, and severely chastise such as promote not that design, as destroyers of the Society; whereof you have a fresh instance in the following story at *Madrid*.

A rich Woman, who had much Kindred in that City, fell sick: She had for her Confessor a Jesuite, who attended her in her weakness, and as a faithfull servant of the Company disposed her to make her will in favour of the Jesuites, and leave them all her Estate, without the least thought or remembrance of persons whom Nature did strictly oblige to take care of, being her Nephews: The Confessor returned home overjoyed with his success, and in sport demanded the reward due to them that bring good newes, as thinking he had done

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an heroick Action, having gained the company so considerable an Inheritance: It so fell out that one of these Fathers illustriously descended, and as Noble in Disposition as blood, was moved at this impudence, and desiring to undoe what the other had done, went to the sick womans house at a time when the Confessor was absent, his habit procured him entrance, which had been denied to one of another Order, for 'tis a Maxim of the *Jesuite* not to admit any of another Religious Order to the sick they visit, for fear they should reverse what they have contrived. This good *Jesuite* brought a Notary with him, and presented to this woman, that in the condition she was in, she was more obliged to satisfy the duties of Nature than devotion, and so engaged her to revoke her Testament, and all the Legacies she had given the Society, and to leave her estate to her lawful heirs: The woman died, and the Confessor made himself master of the house, and all the keyes: he caused the Testament to be opened, whereby it appeared that she made the *Jesuites* sole heirs of all her estate: But as the *Jesuite* pleased himself in being Master of this inheritance, and having compassed his designs, and behaved himself with great haughtiness towards the Nephews of the woman, thinking to make them dance attendant in waiting his leisure for an inconsiderable Legacy

gacy their Aunt had left them, the Chief of the Nephews presented them the Codicil, took from the *Jesuites* the keys of the house, and drove them all out.

The *Jesuites* made narrow search for the Author of this treason, and having found him to be the Father of whom we have spoken, the morrow after they put a billet under his napkin, commanding him to retire, for that the Company had no more need of him. he went to prostrate himself at the feet of his Catholick Majesty, to whom he related the story, and was received into his protection, where he was safe from the fury of the *Jesuites*.

There is another Domestick example of this kind in the person of Father *Ximenes*, whose life the *Jesuites* of the professhouse of *Madrid* destroyed in 1633. for that being Confessor to a widow he had not advised her to give them her estate.

*The Jesuites of Madrid Expel a Smiths Son from their Society, but retain his money; which the Smith dexterously recovers.*

P. 66. A Smith at *Madrid* placed his Son among the *Jesuites*, and had him admitted for two thousand Ducats, though the *Jesuites* habit commonly costs more; but after a short time they judged this young man not proper for them,

them, as wanting the address and fineness necessary for their profession; and stripe him of his habit; he returns home to his Father, who went presently to the *Jesuites* and summoned them to perform the Contract he had made with them, for the reception of his Son; but when they refused to give ear to him, he sued them at law for his two thousand Ducats which they were obliged to restore, as having not satisfied the conditions on which they received them: They had credit enough to obtain sentence against the Smith, who seeing himself deprived of the money his Sons Habit had cost him, resolved to make that whereby he had lost his money to regain it, and that the *Jesuits* Habit which had cost him so much should be worth him something or: So the next day he habited his Son like a *Jesuite*, and made him work and beat the Anvil that day, and after in the Robe and Hood of a *Jesuite*; this gave the people notice of the *Jesuites* cheat, who being snocked publickly for what they had done to the poor man and his Son, were at last ashamed of it, and restored him his money, which made him strip his Son of their Habit.

A Jesuite of Granada gives two contrary advices, but would not sign the one of them by reason of a *Maxime* of the Society to the contrary.

P. 121. Don Lewys Lasso de Vega, being Steward of Granada, the King demanded a Contribution from the City: an Assembly was called and divided in Opinion, and every one consulted persons of learning, and fearing God, who might give them advice most profitable in their judgement for the good of the City: Some of either part went to advise with F. Marmol the Jesuite, then Divinity professor at Granada, and afterwards Rector of the Colledge of St. Hermenegilde at Sevil, in whose time, and by whose Council they made that memorable Banquerupt. The Answers this Father gave were suited to the desires of those who consulted him, whether to grant or refuse the Contribution, equally telling the one and the other that it would be a mortal sin for the one to grant, and the others to refuse it: Those who were for granting it, demanded of Father Marmol his Opinion in writing to shew it to the Assembly that the Concession was Just, which the Jesuite fraudly gave them and signed it: Those who were against the Kings demand, seeing F. Marmol so strongly of their Opinion, demanded also his sentiment under his hand, to let the Assembly

Assembly see they had advised with him to purpose. But he made them answer, it was not the custome of the Society to sign Advices that were not pleasing to Kings and Princes: This I know by the relation of one of them who consulted him:

*The Jesuites driven out of Malta for their insatiable Avarice, and an abominable Crime.*

P. 250. 'Tis certain, that 'tis not ordinary to expell whole Communities for the fault of one particular; and that persons of wisdom and judgement, as those who govern Kingdoms and Republicks punish not a whole Order of Religion for the miscarriage of one Fryar. This may assure us, that the *Jesuites* having been driven away from several parts, it was not for the fault of some particular person, but for that of the whole body, and the chiefs who govern it.

In 1643 or 1644. they were expelled *Malta* on this occasion.

They entred this Island with intention to make themselves Masters of the whole Order of *St. John* Resident there; To gain credit with the Knights, they thought it their duty to charge themselves with the instruction and education of the young Knights brought up there. The Grand Master of the Order gave them

them a House, and Revenue sufficient to entertain them with honour. The Isle of *Malta* is of a rocky soyle and barren throughout, insomuch, that an inhabitant of the City cannot have a Garden without fetching earth from *Sicily* in the Gallies. All the victuals they have comes by Sea; and Corn, (whereof the Merchants make commonly great gains) is very dear there. The *Jesuites* carried by their natural inclination to traffick, entered into this Commerce to the great prejudice of the Islands; they caused a great quantity of Corn to be imported from *Sicily*; which they locked up till they saw the people threatned with Famine, and in very great want, intending to sell it then at excessive rates. The Isle was in time sore pressed with Famine, and little corn remaining in the Publick Granaries, or in those of private men; the Gallies of *Biserte*, and other Vessels of *Turkey* blocked up their harbours, were Lords of the Sea, and took all the Merchants Vessels that sayled, so that there was no hope of relief from *Sicily*: The *Jesuites* seeing this extremity, were careful not to declare that they had in their Granary about five thousand bushels of Corn to be sold, fearing, that if the Grand Master came to know it, he would oblige them to part with it at cheap rates without any profit. This made them think it fitter for their purpose to dissemble and make themselves

selves of the number of those who were in want : They went to the Great Master, and told him they were in extream necessity, and had passed the day before without a bit of bread, having none of their own, nor knowing where to buy any : The Grand Master who pittied and loved them, ordered some bushels to be given them of that little quantiry of Corn that remained : Some of the most considerable Knights would have stopped his Liberality, and prevented the Gift, telling him they were informed by persons who knew it very well, that the *Jesuites* had Corn sufficient to nourish the whole Island for several months ; but the Grand Master regarded them not, but believed it the discourse of passionate persons ill affected to the *Jesuites*.

There happened at the same time a thing which the Author describes at large, but so horrible in all its circumstances, that I thought fit to pass it over in silence, and content my self with saying, that it was a crime so abominable, that it provoked all the Knights to punish *F. Cassiata* the *Jesuite* who was Author of it, in a manner proportioned to his fault, and afterwards clap'd him on board a Feluca with all his Companions, and sent them for *Sicily*.

The Colledge was presently searched, and a Granary found, containing Corn sufficient to maintain the whole City a long time. The Grand



Grand Master having heard the disorder committed by the Knights in a place he looked upon as a Sanctuary, came to the remedy when it was too late; they shewed him Granaries full of wheat, and disabused him in letting him see the truth of what they had affirmed awhile before. He approved of what they had done, and made use of the Corn they found to relieve the present necessity. I will not at present insist on the story of *Cassara*, but observe that the avarice of the *Jesuites* was the cause of their expulsion, for they kept their Corn when the people were in want, and had no compassion for the publick necessity, but preferred their interest before the good of the Island.

*The Book of Parsons the Jesuite to make himself Master of all the Ecclesiastical Estates of England.*

P. 242. *Parsons the Jesuite* published heretofore in *England*, a Book Intituled, *The Reformation of England*, wherein having observed several faults and defects in the Council of *Trent*, he concludes with this saying, that if *England* ever returned to the *Romish Religion*, it must be reduced to the form of the Primitive Church, by putting all Ecclesiastical Estates in common, and that the care of that Church must be given to seven discreet persons of the

*Society* to distribute the said Estates as they shall think fit: And for a mark of the *Jesuites* blinded self-love, he sayes, that no Fryar of of any other order must be permitted to pass into *England*, and adds, that for five years at least the Pope must not present to any benefice, but refer himself wholly in that particular to those seven Sages of the Company. Thus they make nothing of ruining the Church, provided it may conduce to make them Masters of all.

*The Jesuites in preaching the Gospel at Japan sow Seditions, and dispose the people to War, and are persecuted and chased away as Cheats and Impostors.*

Pag. 310. Their cares are confined to their interesses; and to promote them, they raise troubles and Warr, as Father *Diego Collado* the *Dominican* hath well observed in a Memorial he presented to the Councell Royall of the *Indies*, Decemb. 17. 1633. where in the third Paragraph he hath these expressions: *The Japans were perswaded ever since 1565. that where ever the Preachers of the Gospel should come, they would ruine all by Warres and Seditions.* But we are to take notice, that to that time and afterwards till 1593. they saw no other Preachers but *Jesuites*.

This Fryar speaks not this of himself, but  
hath

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hath taken the words out of the General History of *Japan* printed at *Alcala* in 1601. which the Author *Lewys Gufman* the *Jesuite*, sayes, He had gathered out of Relations of certain truth, or ocular testimonies : The same Author, *Cap. 3. Lib. 2.* reports the persecution raised against them by the Emperour of *Japan*, and the cause alledged by the Emperour to have been, that the *Jesuites* were Cheats and Impostures who made pretence of preaching salvation, came to raise the people, and plot some treason against him, and the Kings of *Japan*; and that had he not taken heed of them, they had long since deceived him as they had done many other Kings and Princes; so that in six years they had discovered the end they had in preaching the Gospel, and made it appear to have been the destruction of Princes.

It cannot be said the Emperour did this out of hatred to the *Christian Faith*, who gave permission in writing in 1593. to the Order of *St. Francis* to enter his Empire, to found there Churches, Hospitals and Convents, and appear publicly in their poor habit: All which notwithstanding the persecution continued against the *Society*, who had but one Church left at *Nangaxaqui* a Port town, and a place of great Commerce. This Church the Emperour permitted to stand, because of some *Jesuites* Inhabitants there who took care of merchandizes,

one of whom named *John Roderick* was the Emperours Interpreter : This shews how far the *Jesuites* were engaged in trade, that some of them were necessary to be left to uphold it when the rest were expelled; and that they were not chased away for their Faith, since the the Order of *St. Francis*, who laboured more effectually the Conversion of Infidels, were admitted the same time; but for the horror and detestation of the *Japanois* conceived against them for their double dealing and falsehood.

*The Avarice and Ambition of the Jesuites cause the destruction of two Christian Kings of Japan: Their Treason against the King of Omura, makes the Ministers of the Gospel to be accounted Traytors.*

P. 311. I could not in silence pass by two cruel Treasons which the Ambition of the *Jesuites* produced in these Countries by policies most repugnant to the maximes of Christianity. The King of *Omura* received the Christian Faith with very great devotion, and for that reason, and because he reputed the *Jesuites* Ministers of the Gospel favoured and protected them in his Realm. *Nangazaqui* is one of the principal Cities there, and capable to enrich all the Countrey, being a Port well frequented, as we hinted before. The *Jesuites* thought to draw

draw more advantages to themselves from another person whom they designed to make Master of a Port so considerable, though not without the breach of all the Laws of Fidelity due to a Catholick King their friend. They went to the Emperour, and represented to him the conveniencies of the Port, the various Merchandizes brought thither, the commodiousness of its situation for security of his Vessels, and at last assured him, that as a Sovereign Lord he might take it away from the King of Omura, giving him something else equivalent to it. The Emperour followed their advice, and took away the Port from the King of Omura, but as soon as he had done it he banished the Jesuites from all parts of that Kingdom, saying, with much wisdom, *That having betrayed their Benefactor, they would with more reason betray him, the Emperour who had far less obliged them than the King of Omura.* Thus they lost the amity of the King, and gained not that of the Emperour they affected, but left the Ministers of the Gospel the reputation of being Traytors. This hath been assured upon the oaths of above fifty Christian villages in a Memorial presented originally to his Catholick Majesty in his Council of the Indies, and to the Pope in the Congregation *de Propaganda fide.*

*A Mischievous Counsel given the King of Arima, which cost him his life, and caused a bloody persecution against the Christians.*

P. 312. There happened another thing equally strange to the King of *Arima* a *Christian* and great *Benefactor* to the *Jesuites*, whose *Seminaries* and *Colledges* flourished in his Realm. They put a chimera into the head of this Prince, and perswaded him to demand of the Emperour the restitution of some Lands which his Predecessors had lost by war. The *Jesuites* design in this was to enlarge their Power by extending the Dominions of the King of *Arima* their friend beyond the ordinary limits; to attain their desires, they made use of a man who was intirely at their devotion; his name *Dayfaqui* a Secretary to one of the Emperours Ministers; but though they gained him to their side, he forbore not to discover the whole intrigue which cost the lives of the one and the other; for the Emperour caused the King to be beheaded, and *Dayfaqui* burnt, and *Morejon* the *Jesuite* escaped but narrowly the same flames. This King is charged with the killing of a Son he had by a former wife, to make way for the succession of one by a second wife, as a person from whom the *Jesuites* hoped more favour in his Reign than they could expect from the other.

ther. The Emperour hereupon conceived a very ill opinion of our Religion, and its Ministers, for that all who acted in this Tragedy were Fryars or *Christians*; and this moved him to the second persecution, which was much more bloody than the former. He chased away all Fryars from his Empire, so that the Conversion of this people was extremely obstructed by the ill Counsels and Flatteries of the *Jesuites*. Is not the Ambition of the *Jesuites* very strange, and their flattery a horrible thing, who to extend their Dominion, and please the King of *Acima*, though they were settled in very good condition proposed to him the design of re-entring these Lands his Predecessors had possessed, though then in the hands of another Master?

*In a Contribution made by all the Religious Orders of Spain the Jesuites give three advices instead of money.*

P. 392. The King of *Spain* wanting monies at the beginning of the War with *France*, demanded of all the Orders of Religion a succour by way of Contribution; The Collectors applied themselves presently to the *Jesuites*, not doubting but they who were Labourers, Burgers, Usurers, Bankers, Merchants, Mint-men, Exchangers, Victuallers, Intelligencers, Emissaries

ries into *China*, Legatees and executors of Testaments throughout the world, would on this occasion make appear to the world their affection for the publick good, and their Power, and would give the King a considerable sum to help him out of the great straits he was in. The Fathers answered them who made the proposal, that when they had demanded the Contributions of other Religious Orders the *Society* would give as much as they who gave most, yea as much as they all should give together: The Commissioners made use of this answer of the *Jesuites* to make the greater instance to other Orders, and perswaded some to contribute beyond their ability.

After this they returned to the *Jesuites*, and required them to perform their promise, the *Jesuites* answered they would give his Majesty three Advices, by means whereof his Majesty might gather above twelve millions of money. This made the *Conde D' Olivarez* look about him, who thought he had already sufficient to remedy the pressing necessities of the State, and was very inquisitive for the Counsels of the *Jesuites* which they gave him.

The first was, That if the King would give them all the Chairs of Professors in the Universities of the Kingdom, they would not desire any Salary for their Lectures; but his Majesty might impropriate or sell the Salaries of the Pro-



Professors which amount yearly to above four hundred thousand Ducats, and were worth to be sold above eight Millions.

The second, That the King should prevail with the Pope to reduce the breviary to a third part of what it is; when this should be obtained, they would print Breviaries and Diurnals of the new model to be used; but that they who would make use of them should pay in acknowledgement of the pleasure they had done them in abridging their Office ten Ducats for every Breviary, and five for every Diurnal, as every Clergy-man payes yearly four Rials for his Bull of permission to eat white meat in Lent: By the calculation they made, the profits of this exceeded the former.

The third, That whereas they were not permitted by the rules of their Order to receive money for their Masses, his Majesty should take all the money of the Ecclesiastical Fraternities of *Spain* and the *Indies*, and oblige them to say Mass *Gratis* as the Jesuites.

'Tis evident by these three Advices that the Jesuites aimed only at their convenience and interest, and to express their hatred against other Religious Orders under pretence of doing the King service. The execution of the first Advice was attempted, but the Universities made a generous opposition, and *F. Bafle Ponce de Leon* Professor of the evening Lecture in the

University of *Salamanca* composed a learned *Memoire* which I have seen in the hands of Doctor *D. Michael John de Vimbodi* Secretary to his Eminence the Cardinal *Spinola* then Archbishop of *Granada*; wherein he convinced the *Jesuites* of all manner of Heresies, and concluded that it was their intention to possess themselves of all the Chairs of Professors, that they might discard all men of Religion, and afterwards establish their pernicious maxims without contradiction. The Pope would not enter upon the second and third expedient, but said, that the iniquity of our times should incline us rather to augment than diminish our prayers. And as for the Almes for Masses they would be of use to maintain poor Priests and poor Fryars. But the *Jesuites* gave the King nothing.

*The Jesuites of the Indies alwayes for the Governours against the Bishops: they persecute the Archbishop of St. Foy: Absolve those he had excommunicated, and teach there are two Gods.*

P. 260. *Don Bernardin de Almanza* a very holy man, being chosen Archbishop of St. Foy of *Rogera* in 1633. went thither to take possession of the Dignity. *D. Sancho Giron* President of the Audience, and Captain Generall of the new Kingdom, sent him two *Jesuites*, *John Baptist Coluchini*, and *Sebastian Morillo* as Embassadors:

bassadours : The design of the Embassy was  
 to perswade the good Bishop to make submissi-  
 ons to the Governour, utterly unworthy of  
 the Character he bore. The Prelate would  
 not consent, but having taken possession of his  
 See, did vigorously defend the rights of the  
 Bishoprick against the incroachments of the  
 insulting Governour, whom he excommuni-  
 cated, and his Officers, for having Arrested  
 those workmen who were guilty of no crime,  
 but labouring in the Church, and preaching the  
 Gospel : The Governour and his Officers being  
 declared excommunicate by Papers publique-  
 ly affixed, the Jesuite *Sebastian Morello*, whom  
 we mentioned before, had the insolence to  
 tell the Governour, He ought not to be trou-  
 bled for these Excommunications from which  
 he would forthwith absolve him on the place,  
 saying, the Society had the priviledge to do so.  
 This was the occasion of very great scandall,  
 and induced the Governour by advice of the  
*Jesuites*, to name a Judge Conservator against  
 the Archbishop : And these Fathers in the mean  
 time lodg'd secure and Regal'd in their Col-  
 ledge : The Dean of the Church of St. Foy,  
 found means to take away this Judge Conser-  
 vator, and put him in Prison in the Arch-bi-  
 shops house. But the *Jesuites* came in Arms to  
 the Prison, broke down the walls, and took  
 out the Judge, and led him back to their Col-  
 ledge.

To recount all the passages in this rencounter, would swell up the story to a very great length. But they are set forth at large with all the insolences of the *Jesuites*, in the 4<sup>th</sup> Chapter, and so to the 11<sup>th</sup> of the life of this Archbishop, written by the Batchelor *D. Pedro de Solis*, and *Valencuela*, where is also described the miserable end of some *Jesuites* who did more signally abuse the holy man: his words are these. Though the Fathers of the Society, who assisted the Governour against the Archbishop, changed their habitation in going to *Quito*, yet they could not escape the chastisement of God, for one was killed by a Mule, on which they carried him into the Town, between two sacks of Chasse; another dyed at *Tunia*, a third of the Plague in the Port of *Onda*, and was buried in a deep pit with his Books and his baggage, and a fourth became distracted at *Popayan*.

Father *D. Bruno de Valencuela* a *Chartreux*, known to me at *Paular*, is Brother to this *Pedro De Solis*, and hath in his custody a Manuscript of the life of this holy Archbishop: But when he speaks of the difference between this Prelate and the *Jesuites*, he relates matters of so much amazement, that they would be incredible, but that the sanctity and vertue of the Author, who was an ocular witness of them, doth warrant the truth thereof, and render it unquestionable: Among other things he tells us, the

the Jesuites taught the *Indians*, That there were two Gods, one of the Poor, and another of the Rich; that this was farr more powerfull than the other; that the ArchBishop served the former, and the Governour the latter. He reports other like things taught by a whole Colledge, which being established for the instruction of Youth, shews by these pernicious maxims, that the Society aims at nothing but to uphold it self by credit with men of power, and affects a strict alliance and union with them, so that it appears an extraordinary thing to see a Vice-roy or Governour in the *Indies* not engaged in their Interests, which is the cause of their chasing Bishops from their Sees, and dragging them before all the Secular Tribunals.

Don Mattheo De Castro Bishop in the East-Indies ill used, and slighted by the Jesuites, who made him goe three times to Rome, and feared at the Bulls and Censures he brought thence.

Pag. 281. they declared a contempt parallel to the former, though not in their Actions yet in their intentions and writings against D. Matthew De Castro Bishop in the East-Indies, who being a Braman by Nation, was consecrated by Pope Urban 8th, and sent to make missions into the Kingdom of *Idabria*. This good Prelate

Prelate did that which neither the Archbishop of Goa, nor all the Orders of Religion were able to effect, either by Intreaties or Gifts, in 140 years, which was to obtain leave from the *Moorish* King to build Houses and Churches throughout all his Kingdom: But the Jesuites so misused this poor Bishop, that they forced him to break the course of his mission, and to make three journeys with very great difficulties to *Rome*, where Fa. *John Baptista de Morales* of the Order of St. *Dominique*, and Missionary of *China*, left him in 1645. labouring against his Enemies who hated and treated him with great slights and Contempt: This F. *Morales* hath a Letter written by a Jesuite to his *Provincial*, wherein are these words: *There is come hitber a pitifull Negro for Bishop, but is gone among the Moors, because he loves not to live among the Portuguese: 'Tis a shame for the Nation, that such a man should become a Bishop:* The Fryar addes, he found this poor Bishop on his bed sick, for the contempts and ill usage of the Jesuites; that he stay'd with him a month to comfort him, that he solicited his business at the Congregation *De propaganda fide*, and having obtained all necessary dispatches, he went in person to see them executed: But the Jesuites mocked at all that was done, and would not alter their conduct for any Bulls or Censures.

This

This story may inform how sincere and candid they are in their expressions : for speaking of a Bishop, they say, He is gone among the *Moors* ; that is in their Language, *turned Infidel* again, whereas he went thither for Conversion of Souls. And this may serve for an instance of their zeal, who use in this manner those who employ themselves to propagate the faith, and in their writings to their superiors, make it their business to slander the Bishops.

*The Ambition and Tyranny of the Jesuites in the foundation and administration of the Irish Colledges in Spain.*

P. 294. The Jesuites express zeal for the faith when they perswaded the King of *Spain*, and several Lords to contribute to the foundation of Colledges for the *Irish*, for education of their Youth, who came into *Spain*, and to render them capable at their return to do their Country men service ; but this was the Cloak only to their intentions and designs, to make themselves more powerfull, in being Masters of those Colledges and their Revenues. The Receipt doth alwayes much exceed the expence, yet they complain still, and treat those poor Scholars so ill, and with such scorn, though some of them be Priests, that they seem to be their slaves :

slaves : And when they demand necessaries, the Jesuites retrench their Pensions, and sometimes the Rectors and Coadjutors beat them and misuse them, that they are obliged to make defence. They serve themselves of them as their Grounds, and while they fare daintily upon Estates, whereof they have only the administration by right, they give to the owners but a poor piece of Beef as the most splendid entertainment : These poor strangers have presented to his Majesty a Memoriall containing five Articles, wherein they represent the ill usage of these tyrants, the domination they exercise over them, and how they do publicly rifle their Estates.

*A succinct Abridgement of the Relation of the persecution raised by the Jesuites, against Don Tray Hernando Guerrero Archbishop of Manille in the Philippines, written in Spanish by a Nephew of the Archbishops.*

*Don Hernando Guerrero Archbishop of Manille in the Philippine Islands, having called an Assembly of the Superiours of Religious Houses, and other learned persons of greatest repute in his Archiepiscopal City, to consult them about a scruple of Conscience, which was that the Fathers of the Company of Jesus in that Countrey, preached and heard Confessions without*



without permission from the Ordinary, the resolution of the Assembly after several meetings was, That it was the Archbishops duty to demand of the said Fathers, what permission they had to exercise those Functions which he did, but had no other Answer, but that they had Priviledges : The Archbishop not satisfied with this, endeavoured by way of right and legal pursuit to oblige them to shew by what power they exercised this jurisdiction, by Declaring the permissions or priviledges they pretended to : But they were so far from giving him satisfaction, that they named a Canon which had a Dignity in the Church of *Mannila*, but the Archbishops enemy, to be their Conservator. This Conservator proceeded against the Archbishop, encouraged by the favourable occasion he had from the spleen of the Governour *Don Sebastian Hurtado de Cordera* against the Archbishop, for having refused to give the *Jesuites* a House and Garden of pleasure belonging to the Archbishoprick, and of the Gift of the *Augustine* Fryars, who bestowed it for a place of retreat and repose for the Archbishops : And because this House was very convenient for the Fathers of the Society, and that the Governour was their particular friend, as his Confessors and Councillors, they assembled together, and resolved to chase away the Archbishop. The Governour willing

to execute this resolution, fate President of the Audience, without the assistance of any but a single Councillor, who was found dead on the morrow without Confession. The Archbishop demanded leave to make his defence, but the Governour instead of hearing him, being animated by the *Jesuites*, resolved by their advice to execute upon the place the banishment of the Archbishop: All the Religious Communities having been informed, that the Ministers of Justice were gone to the Archbishoprick, resorted to their Prelate, and with their Tapers in their hands advised the Archbishop to put on his Pontifical habit, to stay in the Chappell, and hold the Eucharist in his hand, to serve him as a Buckler against the Governours tyranny, and the violence of the *Jesuites*: The Governour having intelligence of what passed, commanded Souldiers forthwith to march away with Matches lighted, and their Muskets cocked, to cause all the Fryars to depart the Chappell, and leave the Archbishop there alone. And when the Provincials, the Commissaries, the Priors and Wardens, had answered the Souldiers, that they were there to pay their respects to the holy Sacrament, the Governour gave the Souldiers new Orders, on pain of death, to execute his Commands, and dragg them by force out of the Chappell: The Souldiers obeyed him, driving out and dragging away all  
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the Fryars thence; and though some of the most ancient and venerable amongst them, in hope to preserve themselves from their violence, covered themselves with the Archbishops Pontifical habit; the Souldiers had no respect for those Ornaments, but furiously laying hold on them who had wrapt themselves therein, they dragged away the Archbishop, who holding the holy Pix in his hands fell in the crowd, and wounded himself in the face. So the Prelate remained alone, but having five hundred Souldiers left about him to seize his person as soon as he should quit the H. Sacrament. In the mean time one of the Souldiers considering the violence used to make them keep him there, and that they must on pain of death execute the Governours Orders, drew his sword, and falling upon it, said, *He had rather dye by his own hands, than see such enormities among Christians.*

The Arch-Bishop having continued so long in his pontifical habit, found himself so weakened by reason of his great age, and that he had taken no food that yielding at last to weariness and necessity, and in compliance with the Advice of the wisest of the Fryars, who signified to him that if he died in that manner his Conscience would charge him with it as an offence; he laid by the Holy Sacrament, and was presently carried away out of the City in a Coach by the Sergeant Major and Souldiers, and

and put into a little pitiful bark unprovided of all things, without permitting any *Christian* to give him any nourishment, or any of his domesticks to accompany him, but was conducted by five Souldiers whom they gave him for his Guard into a poor desert Island where he had not as much as a Cabin for shelter.

And when in all this time Divine Service was not said in any part of the City, by reason of a solemn interdict, which all the Fryars observed with the respect and sentiments they were obliged to express, the *Jesuites* only kept their Churches open, preached, confessed and said Mass there, and went to say Mass in the Governours house, to whom they administered the Sacraments.

They took from the Arch-Bishop the Government of the Diocess, and gave it another by order of the Judge Conservator and the *Jesuites*, till the Arch-Bishop was re-established, which hapned after they had seized all his Goods, and sold them by Out-cry even to his Cross to satisfy several fines, and pecuniary pains, to which they had condemned him. The people having with great instance demanded his restoration, had it granted, but not before the Fathers of the Company had fulfilled their desires by means of the Governour.

The Arch-Bishop sent two Fryars, the one to *Rome*, and the other to *Madrid*, to inform the Pope and his *Catholick Majesty* of the Enormities committed against him, and the excess of his sufferings: They arrived accordingly having passed the streights of *Magellan* in a vessel of the Hereticks, but hired and equipped by the Merchants of *Manille* out of love to their Pastor.

Not long after these passages the Sergant Major, who had taken the Arch-Bishop being carried in a chair, for that he was very old, the people fell upon him in the place, and so buffeted him with their fists, that he died without Confession upon the place.

*An Extract of a Letter from Madrid of July 8. 1653. whereby is seen the punishment of this Governour who misused the Arch-Bishop.*

It hapned soon after that his Catholick Majesty having received secret Advice of fourteen Chests from the *Indies*, had in a private Chamber of the *Jesuites* of *Burgos*, sent secret Orders to the Seneschal of that City to take them out thence: He executed his Commission so well, that he went directly where they were, and having broke open a lock found all the fourteen Chests; he demanded of the Fathers an inventory of the Contents, who answered,

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That they belonged to Don Sebastian de Corquera Seneschal of Cordona who had been Governour of the Philippines : The Seneschal of Burgos drew out the Chests from the places they were in, and having opened them found a quantity of stones of very great value. This Gentleman had been reputed a Saint, but a *Jesuitical* Saint, because he loved them passionately. This discovery made way for some others, whereby it appeared he had brought great riches from the *Indies*, and occasion was given to call him to an exact account of his administration.

## ADVERTISEMENT.

The Story of this persecution is related by the Author of the *JESUITICAL THEATRE* p. 230. where he gives another cause of the Governours Animosity against the Arch-Bishop, whereof the *Jesuites* were Authors: For they perswaded the Governour to send to hang a man in the Church-yard of the *Augustines* : The Arch-Bishop not able to endure such prophanation to punish the Governour made use of the Arms of the Church, and fulminated censures against him ; but the Governour also made use of the Arms of his Office, as appears by the precedent relation.

It is easie to Judge, sayes the Author of *The Jesuitique Theatre*, that the *Jesuites* moved the Governour to execute this violence against the Arch-Bishop, because the Governour who did nothing in Secular Affairs without the *Jesuites* Advice and Consent, in all probability consulted them in this which concerned Ecclesiastical Jurisdiction, which as a Secular Person he was ignorant of. 2. Because the *Jesuites* had on several occasions had very great differences with this Prelate as they have had with the greatest part of the Bishops of the *Indies*, and finding a fair opportunity by the Governours being wholly theirs, thought it not fit to let it slip, but with their own hands avenged themselves. 3. Because all the Superiours, and a multitude of Fryars attended the Arch-Bishop, and left him not till forced off by violence, but there was not one Jesuite with him. Add hereto the Common Sentiment of all the people in the *Philippines*.

*The Avarice of the Jesuites in the Pearl-fishing at Cochin, for which they are driven away, and a curse denounced against the Lake and the Pearls.*

We are now to declare how they were expelled *Cochin* in the *East-Indies*; this City, though the Territory be poor and steril, is an *Episcopal See*, and the Inhabitants, and all these of the Diocess

Diocess live on fishing for Pearls which they find in a Lake, whereby God in his providence hath given them subsistence. The *Jesuites* heard of this Lake, and thought it for their advantage to make themselves Masters thereof, to the end, they might draw to themselves the whole profit. To effect this, two of their Fathers came from *Goa* to *Cochin* to visit the Bishop, an Apostolical man, and formerly a bare-foot Fryar of the Order of *St. Francis*: They told him they were moved with compassion to see him alone without any assistant for conversion of Infidels, that they were come to bear part of his sufferings, and help him to cultivate the souls of those of his Diocess. They offered to found a Colledge there, provided the Bishop would give them aid, and a house ready built with revenues to maintain five or six *Jesuits*: The Bishoprick is very poor, as the place of its residence; the Bishop having nothing but what is strictly necessary to maintain him with honour.

The good Prelate hearing this proposal of the *Jesuites*, thought he saw the heavens opened and Angels descended, believing they made it out of zeal to save souls, and to propagate the faith; he made them great welcome, considering them as a powerful succour God had sent him for the good of those of his Diocess: he told them he had not an estate sufficient to

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assure them a revenue, but would propose to the inhabitants of the City to give them where- by to subsist, and that in the mean time they should lodge at his house, and make use of what he had or should have for the future. The *Jesuites* were satisfied with these offers which the Bishop performed. For the first two years these Fathers laboured to good purpose, in Preaching, in Catechizing, in pleasing all the people, in composing differences, in winning the *Indians*, by presents, using them with great gentleness, and testimonies of affection; and thus became Masters of the hearts of the people.

When they saw themselves so established, they thought it high time to labour the execution of the design on which they first came into that Country. To compass it, they perswaded the *Indians* by good usage and caresses to sell them the pearls they drew out of the Lake, it being but just, that they who were their preachers and instructors should be preferred before the *Portuguez* Merchants, who came from a Country remote, and at a certain time of the year to make gain thereof by carrying them into divers places: The simple *Indians* discovered not what lay hid under this malicious proposal, but easily granted what the subtle *Jesuites* demanded; so that every week they brought the Pearls they had taken and sold them the *Jesuites*

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(whom they looked on as their Masters & benefactors) for the same price they were accustomed to sell them to the *Portuguese*; and having received their money and other things they gave them, returned to their houses very well satisfied.

The *Portuguese* Vessels coming at their usual time, there was not an *Indian* now would sell them any Pearls, so that they returned without trading, and lost very much by the merchandizes they had brought to give in exchange. And the year following running the like fortune, they resolved to come thither no more, being otherwise informed that the *Jesuites* had made themselves Masters of the Trade.

The Fathers seeing they had removed the *Portuguese*, and made them abandon this Commerce as unprofitable to them, so that they of *Cochin* knew not whom to sell their Pearls to, made the inhabitants become suitors to them of the *Society* to buy them, and told them they would not without great abatement of the price; that the *Portuguese* had forsaken the trade, only because they made no benefit by it, nor could sell the Pearls at a higher price than they cost them.

Under these and the like pretences they reduced these poor *Indians* to extream misery, and constrained them at last to yield to their desires, and when they could not do otherwise to sell

sell the Pearls at a very low rate : they passed about two years in this manner, exercising violences over the people ; and the most considerable persons of the City murmured against the *Jesuites*, yet some did defend them, whose interests were joyned with these of the *Jesuites*.

The Bishop knew the rise of the disorder but durst not intermeddle for applying the remedies necessary, because the Governour of the City was a Creature of the *Jesuites*, and it may be, went snips in the profits ; so much will they do for those that protect them.

This time elapsed, they resolved to change their battery, and gain greater advantages in the Commerce, telling the *Indians* they would not buy the pearls any more at the ordinary price, because their gain thereby was not considerable : but they offered them a condition, as if they would have dealt with them to their greater advantage, though it was in effect to make them their slaves, which was, that the *Indians* should work by the day in the Lake ; and what they took in fishing should be for the *Jesuites* : The poor *Indians* rather than famish accepted of the condition. The pay was very short, and the labour excessive, for they made them begin at break of day, and suffered them not to come out of the water till noon, and then allowed them an hour for repast and rest, but forthwith after sent them to the water

where they were forced to continue till night. Many died in the water, because the fathers would not permit them to come to land when they had need, which obliged the poor people to complain to the Bishop; he would have remedied it but could not, for that the *Jesuits* seeing themselves upheld by the Governour and others of their *Cabal*, made nothing of the good Prelate. And to deliver themselves of all fear took a resolution so haughty, which no boldness but theirs could have ever produced.

They built a Castle on a little Island in the middle of the Lake, they planted artillery there sufficient for their defence in case of necessity, and so became masters of the Lake, and would not permit a person to fish there any more, saying, *The Lake was theirs, and that they had purchased it by the right their preaching had given them*: The Bishop knowing they had built this Castle, commanded them on pain of Ecclesiastical Censures to disarm and demolish it; but they laught at his Orders, telling him *they were exempt from his jurisdiction*: The good Prelate seeing their insolence, exhibited a process against them before the Pope and the King of Spain, who ordained the one by his Bulls and the other by his Arrests, that they should do as the Bishop required, but the Governour hindered it; the *Jesuits* defended themselves both at *Rome* and at *Madrid* by accusing the Bi

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shop of several crimes, but all false. There came new Bulls, but to no purpose, for the *Jesuites* persisted in their rebellion. At last the Bishop seeing no way left to reduce them, assembled some *Spaniards* and many *Indians* together, and carrying the Cross of Christ in his Standard with the Armes of the Pope, and of the King of *Spain* on the sides, marched towards the Lake where the *Jesuites* attended him with an Army more numerous than his with the name of *JESUS* in their flags.

The Bishop gave them battel, defeated them, demolished the Castle, and found they had nailed up all their Canons when they perceived themselves unable to resist: they continued nevertheless in the Island in hopes after the death of the Bishop to renew their tyranny. But the Prelate inspired by God put on his pontifical habit, and coming to the Lake side spoke in this manner; *Though I be the least and unworthiest of all the Ministers of God, yet I command thee in his Divine Majesties Name, and by his Authority, not to form or give any pearls till the Jesuites be departed this Countrey; and if thou continue to produce them, I pray God to give thee his Curse as I give thee mine*: The Bishop had scarce finished these words, but the waters retired and returned to their centre to the astonishment of the spectators: The Pearls disappeared, and the *Jesuites* seeing themselves deprived of the profit

they drew from this Commerce and abhorred by the people quitted their Colledge at *Cochin*, and returned to *Goa* with their mouths full of insolent expressions against the Bishop: When they were gone, the Lake filled again as before, and produced Pearls in abundance to the *Indians*, and the *Portuguese* informed of it returned to their ancient traffick. This story was told me at *Granada* by *F. Diego Collado* of the Order of *St. Dominick* an illustrious person, an Apostolical preacher, and the most considerable Missionary that yet went to *China*.

*The Jesuites Merchants, Bankers and Carriers at Carthagene in the Indies with ill success.*

P. 383. Behold an example of the horrible Avarice of the *Jesuites* at *Carthagene* in the *Indies*; they designed to make themselves masters of all the Carriages necessary for transporting merchandizes from *Carthagene* to the Province of *Quito*, and had they compassed it they had become masters of all the Countrey thereabouts: The Merchants of *Quito*; and of the new Kingdom came to *Carthagene* to buy merchandizes to be carried in the Gallions of *Spain*, though they arrived there in *Canoes* by the great River of *Madeleine*. The *Jesuites* who have a publick bank at *Carthagene* and at *Quito*, thinking that if they had some *Canoes* and beasts for carriage,

carriage, they might become masters of all that Territory, settled themselves on the banks of the great River, under pretence of confessing and saying Mass to those who inhabited the Magazines and Warehouses, where merchandizes were locked up till they were fetched away on *Mules* to be carried further into the Countreys; they found means by good words and fair carriage to introduce themselves into the Ports of *Onda* and *Mimpon* where they built Houses and Chappels on the pretences aforesaid; soon after they built Warehouses, and from *Quito* solicited the Merchants to disembark their Merchandises there upon colour that they would give them money at *Carthagene* by exchange to be paid at *Quito*, whereby they obtained their desires: The profit they made of this sharpened their appetite to gain more by greater matters; they bought a quantity of *Mules* for carriage of Merchandizes to the port of *Barranco*, where they were embarked on Canoes; those who were accustomed to have the benefit of these carriages began to perceive the prejudice the *Jesuites* did them, but not having credit enough to oppose so powerful enemies, gave them no disturbance, though the Masters of the Warehouses and Carriages did every day lose more and more their usual gains.

The *Jesuites* rested not there, but would undertake further to take away all the profit from the traders. To effect this, they built sixty Canoes for the great River, and a vessel at *Carthagene* which they sent into *Spain*, defraying the charge of the equipage by the profit they received from the merchandizes they embarked.

They Ordered those in the Vessel, when they returned from *Spain* to pass to *Angola* and take in *Negroes* to row in their Canoes; they prospered in their design, and in less than a year the vessel returned to *Carthagene* laden with above six hundred slaves, of whom they sold some, and imployed the rest in their Canoes. By the pleasure they did the merchants in lending them money, they engaged them to make use of their Canoes and Mules; so that the *Jesuites* were intirely satisfied to see nothing escape them by land or by water: But the Masters of the Canoes and Carriages were so far dissatisfied that they complained to the Council of the *Indies*, and while they expected judgement found means to burn all the Canoes of the *Jesuites*, and, which is worse, the Council prohibited the *Jesuites* to have any Canoes or Warehouses for the future, punishing them both in their Credit and Estates, whereof they are most sensible.

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*They surprize the King of Spain to give them a Marsh of great value for nothing.*

P. 385. There was in the same City of *Carthagena* a Marsh, which being in the *Jesuites* eye they begged of the King as a thing of small importance. His Majesty granted it, either because he was not well informed of the value of the thing, or because the *Jesuites* by their flatteries and presents, had gained some person to facilitate the donation: The City being informed of what past, advertised the King, that the Marsh was worth ten thousand Patacons *per annum*; which obliged his Majesty to command, it should be taken from the *Jesuites*, which was executed accordingly. These were not the faults of particular persons, but of the *Society* who shared in them, the General having approved and favoured those who gave him the advice.

*Their strange exactions for very questionable duties, in the Meades of Granada.*

*Ibid.* There are Meadows near the hill called *Montague des Neges* by *Granada*, where the King hath certain duties, but not levied for several years, as being of small consequence, difficult to be collected, and it may be not due in con-

science and equity; but nothing escapes the piercing eyes of the *Jesuites*, they had notice of these duties, and in the time of the Earle of *Olivarez* represented to the King their great poverty, and begged of him by way of Almes these duties which he did not receive; that time was so favourable to them that nothing was denied them, and they had their desire: They went to *Granada*, and demanded of all persons concerned an exact account of the arrears of what had not been paid for above sixty years past: They began to turn over papers, to seize mens goods and the lands of several deceased long before, and demanded from their heirs the payment of the whole debt. *Granada* was upon the point to stone the *Jesuites*, and the *Jesuites* upon the point to put *Granada* into a combustion; the City undertook the defence of those people, and set forth that since the King in several occasions wherein he was in great necessity of money had nevertheless left so many years pass without receiving these duties, it was a strong argument he doubted the right by which they were redemanded, they went to the Council who applyed the remedies necessary: This is the recompence *Granada* received for all the Services done the *Jesuites*, no City in *Spain* having equally benefited them.

*They go to Law with the Chartreus of Evora, for a Rent upon Granada.*

P. 388. Let's hear another story before we leave *Granada*. The *Chartreus* Abby of *Evora* hath a considerable Rent in *Granada*, but though the *Chartreus* had no hand in the rebellion of *Portugal*, whereof the *Jesuites* were Authors, the *Jesuites* forbore not to begg that Rent of the King, to repair their Dammmages by many considerable losses sustained in *Portugal* by reason of the Warr. The King not knowing the truth, granted their desire: The *Chartreus* of *Granada* bring their Action against the *Jesuites*, but in vain, at least to my knowledge, who could not learn that they obtained any thing since 1649. when I left them at *Madrid* soliciting this affair. Certain it is, that the *Jesuites* were strangely insolent, who having caused the Revolt of *Portugal*, would have taken other mens Estates who had no share in the Guilt of that Rebellion.

*They turn a Water from its Channell, and build a Mill thereupon in one night.*

P. 388. I am so troubled with these things, that I would quit *Granada* very willingly, but am stopped by the way, by the memorable story

of the Mill which the Jesuites of the Colledge of *Granada* caused to be built at *St. Foy*, two leagues from the City. The better to comprehend what I am to say, we must look back to the time of King *Ferdinand* and Q. *Isabelle*: These pious Princes Graciously granted the first Inhabitants of *St. Foy*, for them and their Successors, permission to draw a Channell from the River *Genil*, to flood their Grounds by a Water-course, with condition that none should make use thereof without their consent: The *Jesuites* had several years longed for the possession of this Channell, and had used a thousand artifices and addresses to that purpose, but in vain, by reason of the constant opposition of the Inhabitants of the Town, who had alwayes made a vigorous resistance: The *Jesuites* were loth to intreat persons so inexorable, and took a resolution worthy the Society, in confidence of protection in this as in other affairs, from the Chancery of *Granada*, the rather because they had already possessed with the business, and made sure to their side, almost all the Judges of the Chamber, who were to take cognizance of the cause. They bought a pitifull piece of Ground contiguous to the Territory of *St. Foy*, and not farr from the Channell whercof they designed to make themselves so absolute Masters, that the Inhabitants of the Town should not take of the waters

waters without their permission. *P. Fonfeca* then Rector of the Colledge had a Lay-brother a Great Architect, whom he commanded to make a Mill of wood, and dispose of all the Carpenters work, so as in an hour to be erected and made fit to grinde, which was accordingly done; and the Timber, Millstones, and other things necessary carryed in Carts to the piece of ground above-mentioned. In the evening they sent thither several servants of their house, and the Farms they have in those quarters: These workmen instructed by the *Jesuite*, made a water-course on that side where the Mill was to be built, and laboured with such diligence in the trench, and the *Jesuite* plyed his part in erecting the mill so nimbly, that at Eleven a Clock in the Evening it turned, and ground as if it had stood there several years.

The *Jesuites* brought with them a Notary whom they payd well, and he in acknowledgement gave them an act importing he had seen the Mill grinde in their Land without contradiction, and took the depositions of above twenty witnesses, who said the same thing. The Fathers thought, that being thus in possession and otherwise assured of the Judges, no man in the world could out them from thence: 'Twas hardly light the next day but the Inhabitants of St. Foy understood all that past. The sight of their walls built by *K. Ferdinand*

*dinand* and *Q. Isabel* their Founders in a night, prevented their Astonishment at the nimble erecting of the Mill: They called an Assembly, and by the command of one of their Civil Officers, a man of spirit and courage, now a Priest called *Thomas Murros*, they went to the Mill, rased it to the ground, and filling the new trench with rubbish turned back the water into the Ancient Channell: The *Jesuites* seeing their Mill destroyed, made their Complaints in the Chancery of *Granada*, treated the Inhabitants of *St. Foy* with great insolence, and in pursuance of the instructions received of their Advocates and procurators, exhibited an information which they had caused to be drawn, of the peaceable possession of their Mill. The Audience of *Granada* caused the Inhabitants of *St. Foy* to be cited, and some to be arrested: They spent much money in the suit, and scaped but narrowly from being condemned by the Judges to rebuild the Mill at their own charges: But *D. Paul Vasquez de Aguilar*, one of the Judges shewed himself so Generous in defence of the Inhabitants, that the rest seeing they had not reason on their side, durst not contradict him, and in conclusion gave the *Jesuites* a Reprimande (at least check'd their Proctors) condemned them to pay costs, enlarged the prisoners, and approved of all that had been done.

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*They coyn many millions of Money for use.*

P. 389. When I was at *Malaga*, sayes the Author, they kept such a noise with their hammers, and so unseasonably, that I could not sleep: From thence I went to *Salamanca*, where I understood that the *Jesuites* coyned Money by permission of King *Philip* the 3<sup>d</sup>, for one million, to serve for the building of their magnificent Colledge in that City: They were not content with one million, but coyned above three, but the pieces of four *Maravedis* were so small, that they were commonly called the *Jesuites* Money. The pleasantness of it is, that if the King upon information of their insolence had not prohibited them, they had continued their work, and would have been coyning of this million till Doomsday: Hence came that abundance of their Money in *Spain*, whereof the King was obliged again and again to lessen the value, to the great dammage of the Kingdom, for which they are in some measure beholding to the *Jesuites*.

A Jesuite

*A Jesuite makes his Penitent relapse into his Crime, by presenting him with the picture of a Lady he had loved, and forgot.*

P. 244. There is a Maxim among their secret advices, for proof whereof the Author reports this story: The Maxim is, *That in the Guidance of the Consciences of Great ones, they are to follow the loosest opinions*: By this they introduce and preserve themselves in favour, and render themselves acceptable by their complaisance.

A very rich Gentleman falling sick confessed to a *Jesuite*, and among other sins accused himself of the love he bore to a Lady whose picture he had for a pledge of Affection, which expecting to dye he bestowed on his Confessor. The Gentleman recovered and repented of his fault so sincerely, that he intirely forgot the person who had caused it, and thought no more of the *Jesuite*. But the Father desirous to renew his acquaintance, went to see him when recovered, and discoursing of his sickness, spake to him of the Lady mentioned in his Confession, and returned him her picture: This putting the Gentleman in minde of the Lady whom he had quite defaced out of his memory, he returned to his vomit, and persisted in it long.

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What shall we say of these Maxims, and practices of the *Jesuites*, but that they will destroy the Church, Religion and the Sacraments, if it may serve their interest: And that the least temporal advantage shall prevail more over their spirit than all the Laws of God.

*The Jesuites stir not abroad by night for the Poor, but do it for the Rich: A merry prank play'd them by the Governour of Evora in his particular.*

P. 394. What passed at *Evora* is very pleasant: A Governour of that City some years before the revolt of *Portugal*, knew the *Jesuites* well, and that they run upon wheels when their interest calls them, but have Lead in their heels when there's nothing to be got, though the business concern the good of their neighbour and the service of God: He was informed, that a poor man being sick to death, they went at midnight to the *Jesuites* Colledge (because this man lodged neer them) to desire one of them to come and confess him. The Porter answered, that the Fathers never stirred out of the Colledge by night, and so the poor man dyed without being confessed: The Governour took this occasion to make others know the *Jesuites* as well as he knew them, and to undeceive such as had a good opinion of them,  
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he sent his servant one night to desire a Confessor from the *Jesuites* for a woman that lay a dying, but instructed him well, and forbade him to tell whence he came: The servant went to the Colledge, and having called and knocked a long time, the Porter came to the Gate, cursing him to the Devil that knocked, but took the Message, and went to deliver it to the *F. Rector*: The servant waited for an Answer, which after a long attendance was brought him to this purpose, that the *F. Rector* advised him to go seek out the Curat of the Parish, for that they of this holy House stirred not abroad by night: Some dayes after the Governour sent them a message from him, that after supper he had been suddenly taken with an Apoplexy, whose consequence might be dangerous, and to prevent the ill that might otherwise ensue, he desired that he might have a *Jesuite* to confess him. As soon as the servant had delivered his message, two *Jesuites* came forth warmly clad, for it was Winter, and went beside the Governours house, who attended them by the way with the Officers of Justice: When he saw them, he asked who they were, and whither they went: They answered they were *Jesuites*, and went to confess the Governour who lay a dying. This is all false, replies he, for I am the Governour, and very well in health, and you are not *Jesuites* but Robbers, and so sent them

to prison, where they continued all night: The Rector having heard of this Accident in the Morning, went in search of those of his Order, found them in prison, and complained to the Archbishop who proceeded against the Governour: But the Governour would not let them goe till they had made an Authentique information, and proved by the depositions of several witnesses, that they were men of a Religious Order, and that they were acknowledged, and commonly reputed such: This took up a dayes time, and the Rector and other *Jesuites* bestowed themselves to purpose, and would have given money to clear themselves of the mischance, and thought themselves kindly used that the Governour insisted on no more satisfaction for delivery of the Prisoners: The Governour excused himself for what past, because he knew on one side that the *Jesuites* stirred not abroad by night, no not to confess persons that lay a dying, and that on the other side finding at midnight two persons in the streets in *Jesuites* habit, it gave him just cause to suspect that they were Robbers who made use of that disguise. This story was told me by a Lay-brother a *Jesuite* named *Pantaleon d'Almeyda*, who was at *Granada* not many years since, whom his Superiors have since sent into *New Spain*.

The corrupt Manners of their Scholars and Priests  
in three Great Provinces: How they keep their  
Vow of Obedience to the Pope, and endeavour  
to cheat Printers.

P. 410. The *Jesuites* make a particular vow of obedience to the Holy See, though sufficiently obliged without it, and as if all Catholics were not of their opinion in the point, but 'tis easie to discover by what follows, how ill they perform it.

'Tis known, these Fathers take on themselves the instruction of youth in all parts of the world, to infuse into them the Principles of Learning and Good manners. They managed it so well in the Provinces of *Siria*, *Carinthia*, and *Carniola*, that the Ecclesiasticks who had studied under them, led so infamous lives, and gave such ill examples, that Pope *Paul 5.* held himself obliged by the duty of his Office to take order for their reformation: For this purpose in 1619. he appointed the Bishop of *Serrazane* his Nuntio in the Empire, to be Visitor, that he might correct and punish the debauchery of their manners so dishonourable to the Church. The *Jesuites* who loved these wretched Priests and Students, as their true disciples, to discharge their vow of obedience to the Holy See left no stone unturned to hinder the Visitation:

situation: But seeing the Nuntio far advanced in the chastisement and reformation of these corrupt Church-men, they found a rare expedient to hinder the effect of the punishments given them, and to procure them impunity in their loose courses of life. *F. Bartholomew Villers*, a *Jesuite* was then Confessor to the Archduke, and had the priviledge to give his advice first in all sorts of Affairs. He represented to this Prince, that the Popes design in this Visitation was to know and procure a *Memoire* of all the forces and fortifications of all his Estate, for some purposes unknown, but such as there was just cause to suspect; That the Nuntio being an *Italian* would take with him some persons of the same Nation to assist in the Visitation, that it was not fit to give strangers liberty to enter the State, to penetrate its secrets, and reduce them into *Memoirs*: Had this Prince been less pious, he had not needed greater motives to cross the good intentions of the Pope. But having discovered these of the *Jesuites*, and the weakness of their reasons, he seconded the designs of the Pope, and the Visitation was held throughout these three Great Provinces, wherein there were found only six Priests who used not Concubines, and were otherwise guilty of scandalous living.

What shall we now say of the *Jesuits*, who would have perswaded this Prince to hinder the  
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the execution of the Ordinances of the Pope ? And is not this a good obedience to the Sovereign Pontife ? I have often heard it said, *The Robber and Receiver merit the same punishment.*

Another Author who relates this story, says that these debauched Priests, had not only studied under the Jesuites, but made it their custom to give the Fathers several Presents, and that this engaged these Masters to favour their Schollers, and take them into protection though publick and scandalous sinners ; *Plerique enim provinciarum illarum Sacerdotes ex Jesuitarum scholis profecti munuscula illis frequenter missitabant, adeoque duplici nomine quamvis palam essent improbi, Magistrorum patrocinium gratiamque mereri videbantur.* Alphons. de Vargas Relat. de stratag. Jesuitarum. cap. 20.

*They make themselves Masters of the University of Prague against the Rights of the Arch-Bishop, by attributing Rights not due to the Emperour.*

P. 411. What passed at Prague is fresher in memory, the judgement of the difference having been referred by the Cardinal d'Arach Arch-Bishop of Prague to the Pope and Cardinals of the Congregation of the Inquisition. The fact is as followeth.

Pope

Pope Clement the 6th, at the desire of the Emperour Charles the 4th, erected in 1348. an University at Prague, whereof the then Arch-Bishop was made Chancellour, and his successors for the time being to have that dignity annexed to their Arch-Bishoprick; the power given him was not only to bestow the degrees of Master, Doctor and others, but to exercise all other things belonging to the Jurisdiction of an ordinary by the Canons which have been expounded by the Council of Trent, and extend even to the inferiour Schools. From hence it appears, that Secular Princes have no jurisdiction in this University, and that by consequence, he that takes this right from the Bishop incurs the sentence of excommunication pronounced by the Bull in *Cena Domini* against those that usurp Ecclesiastical Jurisdiction that belongs not unto them.

The Jesuites who have the pride of the Devil, and an extravagant ambition to command; thought it a good way to please their itch of Superiority, by bringing under their power the people, and Ecclesiasticks of Prague, and making themselves Masters of the University, and all the Schools there; to effect this, they were to establish him for Chancellour, Rector and Governour of all the Schools, who should be Rector of their Colledge, though not feasible without interressing the conscience of the Emperour,

perour, which they made no difficulty of; they perswaded the Emperour as they pleased and executed their desires accordingly trampling under foot the Laws Divine, and all humane respects, the Emperour reposing intire confidence in them, and leaving them to effect their design, as themselves should think fit.

They drew up an Ordinance which the Arch-Bishop presented in his complaints to the Pope: Some passages whereof are here inserted out of the clauses pertinent to the matter in hand.

*By our Authority Royal and Imperial we unite by full right and to perpetuity to Caroline University (so called from the founder Charles the 4th) to Ferdinands Colledge of the Society of Jesus established in our City of Prague, without that any privilege of the Caroline University shall prejudice this Union.* What's this in plain terms, but that though the Apostolick See, and the Council of Trent would have the University of Prague submit to the Jurisdiction of the Arch-Bishop as their Sovereign Chief in matters Ecclesiastical, notwithstanding we will take away this Right from the Arch-Bishop, and maugre the Authority of the Holy See and the Council, make the whole University subject to the Rector of the Colledge of Jesuites?

The Emperour proceeds: *Whereas we can abolish as faulty, and do hereby effectually abolish all that may be contrary to the union we make: Therefore*



fore we will, that to perpetuity, the Rector of our Colledge Imperial of the Society of Jesus established according to custome by the Superiours of the said Society shall be Rector of the whole University, and we make void by these presents, and annul the righe which any others might pretend thereto (and by consequence that of the Arch-Bishoprick;) And we do hereby submit unto the said Rector all the Masters, as well of inferiour Schools, as others of the City of Prague, who shall be obliged to obey the Orders of the said Rector or his Deputy for making visitations, or establishing any reglement. No person shall have power to establish any new School in any faculty whatsoever without permission in writing from the said Rector, to whom we submit also all the Colledges and petty Schools of all the Kingdom (of Bohemia) as well those now established, as such as are to be established hereafter: and by the same Secular Authority they give the Rector of the Jesuites all rights of inquisition and correction of hereticks, and the censure of all Books to be printed or sold.

The Emperour gave all this Authority (which he had not himself) to the Jesuites, who had given him the occasion of committing this Sacriledge for them, for it cannot be said the Emperour did it of his own accord, since it was by their procurement by giving him the means by a comparison as unjust as the example they produced for a precedent: See here the ground.

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They said, that the Ancient Orders of Religion had lost all their right to their foundation, and rents, ever since the hereticks became Masters of their Monasteries; and that the Emperour having recovered them by Conquest through the force of his Armes had acquired a right in domaine to them, and was become absolute Master thereof, the Patron having lost all his right. From hence they inferred, that the Emperour having delivered the University of *Prague* from the tyranny of the hereticks who had been Masters thereof for two hundred years, was of a Protector become Master thereof by his Arms, and therefore might give it to whom he pleased: They framed an Imperial Constitution on this ground.

Who ever heard of a villany like this? they would despoil the ancient Orders of Religion, and an Arch-Bishop of their unquestionable rights, and to compass their ends, trample under foot the Popes Bulls, mock at his Authority, perswade the Emperour to do that, whereby he incurs the penalties declared by the Bull *in Cens Domini*, and all this to make the Rector of the Colledge of the company, governour of the University of *Prague*.

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*They make their F. Cyprian, who was a cheat, and a spy, to pass for a Saint and a Prophet.*

P. 402. I have long desired to know the truth of a story I have been often told, and learnt it at last of F. Morales as followeth.

In 1638. a *Jesuite* called *Francis Matibem Cyprian* came from the *East-Indies* to *Macao*. He had scarce set foot on land, but the Bells of the Colledge rung out so loudly, that they shook the whole town, and gave the inhabitants reason to enquire the cause: but they were soon satisfied by the *Jesuites* running all about and saying; *F. Cyprian is come at last*. He lived as those whom the *Jesuites* call Saints, and the people in compliance with them published him for such; but that you may the better judge of the person they so unanimously canonized, I shall relate in few words, not his whole life, which is too long to be written, but what he did this time at *Macao*, whereof all the people have been witnesses, and at the same time Heralds to proclaim his impostures.

*Cyprian* one day after long intreaty by the *Jesuites* went up into the pulpit in the Church of the *Society*, but what is usually said of impudent Musicians, who must be more intreated to hold their peace than they were to sing, was true of him, for he preached three hours by the

clock, and notwithstanding all the diligence used, and signs made to stop his impertinent prating, nothing could stay the course of his topperies for three hours together.

The subject of his Sermon was, that of his folly, That *St. Francis Xavier* had sent him to preach at *Japan*, and in the familiar discourses often held with him had given him that order. To authorize what he said, he took to witness the holy images, the walls and pillars of that Church, and to perswade his Auditors to believe the certainty of his Revelations and ravishments, he told them, that if they of the City opposed his passage from the territories, they could not hinder it, for he would make use of his mantle for a bark, his staff for a mast, and would so pass over with more security than in a vessel well equipped : These and other expressions in his Sermon gave the people much trouble, because, if all things fell out as he said, it would break the Commerce between *Portugal* and *Japan* to the ruine of the people. All the *Ecclesiasticks* and *learned persons* assembled together, to consider what might have inclined the *Jesuite* to talk at that rate, and what remedy to apply. The most judicious were of opinion, that he was a fool, but that at that time he practised dissimulation more than folly; which opinion had sufficient grounds, for that it was propable he hid under these appearances of dotage, the design

design he had to favour the interest of the *Hollanders*, who made use of him as an instrument proper to ruine the City.

When *Cyprian* knew what past in this assembly by the information of those confidants of the *Jesuites* whom fear or interest engages to give them advice of all that is transacted; this impostor writ in a paper all that past in the Assembly, and put it into the hand of a statue of *St. Francis Xavier* which stood in the Cell of the Visitor *Manuel Diaz* the Jesuite. One of the Assembly came to see the Visitor, and *Cyprian* having notice of it went to his Chamber, and having whispered him in the ear in the presence of the Secular person, who came to the Visitor went his way: When he was gone, the Visitor forthwith says to the townsman; *S I R, Know you what F. Cyprian said? See what that paper is in the hand of St. Francis Xavier.* The townsman took the paper, wherein he found the names of all who had been in the Assembly written with *F. Cyprians* hand, and that within two months they should all dye, for having given so disadvantageous a judgement of the *Jesuite*: The Visitor with great exclamations conjures the townsman to publish the paper, that they who were to die might prepare themselves for it; but the event was quite contrary, for some of those men who were before *Crazy*, had their health very well for these two months

and a long time after : Perhaps because their distemper forbore to afflict them out of respect to F. *Cyprian*, who peradventure had given them some of his reliques, as his gray hairs, his old shirts, or other like things, which he distributed very liberally.

The common people had a great esteem of him, and would have torn in pieces his robe to serve them for reliques, but it was new and of very fine cloth which made F. *Cyprian* willing to preserve it, telling the people that the habit he wore abroad was not a relique considerable enough, but if they came to his lodging he would give them excellent new cloth of his old torn shirts.

A Pagan *Indian* trimmed him for nothing, which *Cyprian* said *was an action sufficient to convert him*; but the truth is, he made great gains every time that he shaved him by selling every hair of his beard for a relique, and when *Cyprian* knew it, he said, *The man must be allowed to advance devotion.*

They were at last confirmed in the opinion they had of him, as being a spy, or what fell out afterwards. A *Jesuite*, simple and devout, (for such also there uses to be among them) and to F. *John Baptist Morales*, and told him in private : *Within two months the Emperour of Japan shall send in search of us, and twelve of the Colledge, whereof I will be one, will go where required,*

red, and the first five years we shall suffer three sorts of punishments, the Sword, the Fire, and the Cross; and we have seen great miracles done by F. Cyprian in confirmation of this truth. There past not only two months but two years, and a thousand may pass before any come in search of them, or they go to Japan. It is true nevertheless that F. Cyprian had taken his measures to go to Japan within two months, and had for that purpose sent two Jesuites into a Desert Island to build a vessel for his passage; the City was advertised of it, and sent to destroy it: But F. Cyprian warned them who had commission to do it, not to put it in execution, foretelling them that there would fall fire from heaven on them who would adventure to touch it: He said truth in some measure, but not altogether, for fire there was, but not from heaven, and that burnt not men, but men burnt the barque. By this they discovered his design, and gave account to the inquisition of his Revelations, his Prophecies and Impostures he made use of for cheating the world, and the inquisitors having found the truth of the information, ordered he should be sent back to the Indies, and charged Anthony Cardin the Jesuite to bring him thither; but as one who had sucked the same milk, and learnt the same doctrine, he permitted him to flee among the Moores where he ended his life with as much sanctity as he began, and led

it to that time. And I doubt not but *Poza* the *Jesuite* hath put him in his Martyrology.

*They seek in the Indies the means to enrich themselves, not the salvation of souls: And dishonour Religion by their Concubinages and impostures.*

P. 407. The story of what past among the *Indians Chiriguanaes* is worth the reporting: I heard it, sayes the Author, at *Madrid* of a person of honour, a Friend and Correspondent of *D. John D' Elizarazo* his Majesties Commissioner in the City of *Plata* in *Peru*.

The *Indians Chiriguanaes* live beyond the Mountains of *Peru*, and are a Nation very docil and susceptible of the doctrine of the *Gospel*, but Enemies to those labours and pains the *Indians* now suffer. The *Jesuites* undertook their Conversion, and in a short time laboured to good effect; these Infidels receiving the *Gospel* with very great devotion; when the Fathers saw them almost all Converted and Baptized, and that they were dexterous and tractable, they resolved to propose to them the end of their preaching, which was not, as it appeared, the Conversion of the souls of these Infidels, but to make advantage by their estates. They told them, that being their preachers they desired to live amongst them, but wanted lands and hereditaments for maintenance, and desired their



their Ayd for planting some Sugar-Canes, whereby they might be enabled to live with Credit.

The *Indians* perceived the Avarice of the *Jesuites*, and were confirmed in their opinion, wherein all they of *Peru* concur, that these people are not Ministers of the Gospel, but under pretence of preaching the faith of Christ, labour only to establish their tyranny, and deprive the *Indians* of their Liberty: So that they resolved to set upon them by night, and to chastise them so as to make them an example to others. Though the *Jesuites* had not been long in that place, they had contracted great familiarity with the *Indian* women, who had such affection for them, that they made it appear to the prejudice of that they ought to have exprest to their Husbands and Kindred; for they gave them notice of the resolution taken to kill them, and furnished them with means to flee away. Six of them escaped, and came to the City of *Plata*, where they blazed it abroad, that the *Indians* out of unwillingness to receive the Gospel had driven them away; And that their Companion *F. Mendiola* had renounced the faith, and married after the manner and Ceremonies of the *Indians*. That this obliged them to give Account of what past, that he might be fetched out thence by force of Arms, it being otherwise impossible the Infidels

dels should be converted: 1. Because *Mendiola* cherished them in their blindness, for fear of being punished for his faults: 2. Because they would be confirmed in their Errour by the ill example of a Priest and Minister of the Gospel, who had embraced their Religion, this made them desire forces of *D. John D'illisaraze* for the enterprize, and for an evidence of the truth of their allegations, they had taken from *Mendiola* the *Jesuites* habit, as having apostatized from the Faith.

The Kings Minister Judged this an affair of too Great consequence to be hastily engaged in, and took better advice which was to send an exprefs to *Mendiola*, to assure him of his protection and assistance to obtain absolution from his Crime. This Father was extremely surprized at the newes, as having never thought of Renouncing the Faith, or quitting the *Jesuites* habit. This made him resolve to be gone forthwith, and inform himself of all that concerned him on this occasion: He presented himself in this condition to the *Jesuites*, and by his presence convinced them of the falseness of their allegations against him. Declaring that all this was grounded on their weakness and wretchedness, which had precipitated them into Concubinage: And that these *Jesuites* to cover their fault had attributed his to Idolatry. And that it was strange, that the fault  
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being common to all, he alone who was the least guilty should bear the shame: This obliged him to quit the Society, and take the habit of a Secular Priest, with the hatred we may easily imagine he conceived against them who had raised such an infamous slander against him, with design to destroy him among the *Indians*, lest he should discover their villanies, abhorring that Order, who on such occasions, and to cover such wickedness will strip their Fryars of the habit they wear.

*A Jesuite stabbed by the Husband of a Woman he loved, the Jesuites suborn Witnesses to save their Credit.*

P. 398. The Colledge of Jesuites of *Granada* hath an Estate in a place called *Caparacena* two Leagues from *Granada*, the administration whereof they gave to *Baltazar des Rois* one of the Society: he had such affection for a married woman of that place, that it was publickly known, though the Husband was the last who had notice of it; for the Jesuite having employed him to work in the Grounds, to make him more tractable, had doubled his wages. At last the poor Cuckold provoked by the injury done him, studied a fit occasion of revenge. The Jesuite doubting nothing, came one day from *Granada* to the Farm, and went

directly to the Womans house, not knowing the husband was there. But the man having hid himself to see what should pass between his Wife and the *Jesuite*, when he found them both at their Ease stabbed the *Jesuite*, and left him dead on the place, having thrown his Bonnet aloft, and said, *Away Horns*. An Information was exhibited of what happened, and it was constantly affirmed the *Jesuite* was an Adulterer, that the Husband had often warned him from seeing his Wife, and had been blamed by his Neighbours, as having consented to his own infamy: The Rector of the Colledge of *Granada* hearing this, exhibited a *Plaint Criminal* against the Murtherer, and designed to make a new Information quite different from that which had been exhibited, and took with him a Notary of *Granada* to effect it: He endeavoured both by promises and presents to perswade the witnesses examined in the first information to contradict themselves, or at least to use ambiguous expressions in some matters: And 'twill be worth the observation how he managed the business.

He that had deposed in the first information, that as soon as the Husband had killed or wounded the *Jesuite*, he threw the Bonnett aloft, and said *Away Horns*; upon the second Deposition said, He remembered not that he had mentioned that circumstance, but that if  
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it was inserted in the Process, the Clark had put it in of himself: Another desirous to justify the *Jesuite*, to shew that the woman was not lyable to suspicion, by an Equivocation said, *She was a Woman of Age*, that is, as he would have it, *Very old*, though I can affirm on my own knowledge she was but 28. Most of the witnesses used like Equivocations, but agreed all in this, That the *Jesuite* was a Saint, and that they had often seen him with his Chapelet in his hand: The *Jesuites* having gotten this information, vigorously prosecuted the murderer, and caused him to be condemned (by contumacy for not appearing) to be hanged, and when the sentence had been pronounced, they printed the whole Process and Information *verbatim*, with the Definitive sentence, and distributed it throughout the City, to those who had known the story. I have a Copy of it by me. I consider not so much the fault of this Fryar, as a thing to which others may be subject, but that the Action must be holy, just, and canonized, because done by a *Jesuite*; and that it is better cause a man to be hanged, than acknowledge that the Society consists of men, and of sinners. Thus their Apologies prove more scandalous than their Crimes.

*The horrible corruption of a holy Sister by Mena the Jesuite, her Confessor, who was saved by the Jesuites from the Inquisition, married, and taught Judaisme.*

P. 25. Mena was a Jesuite in appearance, of very great abilities, he was lean, pale, and his eyes sunk in his head, wore alwayes a great head, and a great Chapelet, but it was the better to cover his greater hypocrisie: when I was a Student at *Salamanca*, being very young, I heard sometimes his discourses and exhortations, which he made with such force, that his Auditors trembled, and so he gained the respect and esteem of a Saint; but it was observed, he made his Sermons before the exercise of the Discipline of Penance, practised by many in that Colledge, for which this good Father seemed to have no great affection or Devotion, though none needed it more.

Among many others who confessed to him, there was a devout woman who was very simple, to whom he said that God by Revelation had signified to him that it was his will he should marry her, and that they should live together as married persons, but it must be kept secret, and no person to know it. The woman would not be perswaded without seeing the opinions of some learned persons in approbation.

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on of *Mena's* assertions. And as one Crime easily drawes on another, the *Jesuite* used this Artifice to make the poor woman believe that several persons of Learning agreed with him in opinion; he spoke with the ablest Doctors of the University, and told them he confessed a person very spiritual and pious, but withall very scrupulous, and to that degree, that she Rested not assured in following the directions he gave her, without confirmation from other Learned men; therefore he intreated them, that if they had a good opinion of him, and his long experience in the conduct of Souls, they would appease this unquiet spirit by assuring her she might safely follow what *F. Mena* advised her: The Doctors who had alwayes observed the modesty of this mans behaviour, had often heard him preach, and knew his discourses were powerfull, that he spoke of nothing but eternity, that he repeated almost every day, that *Judas* fryed in Hell above 1600 years for one mortall sin, and should burn there for ever, with a thousand other expressions of like nature, granted his request.

The *Jesuite* having their testimony, went to his holy Sitter, and having made use thereof to deceive the poor wretch, who thought the Doctors had approved the pretended Revelation of her Confessor, she consented to marry him: (the circumstances of this infamous marriage

riage, reported by the Author are so abominable, that we thought fit to omit them.) The *Jesuite* continued a long time the commission of his Villanies before and after Mass, and forbore not at the same time to continue his discourses of piety in the Colledge, but leaving us to perform the Discipline of Penance we used in the Church, he rettyred to his pleasures with his holy sister in an Ermitage where he kept her.

The *Inquisition* was advertised of all this, and caused *Mena* to be imprisoned at *Valladolid*: The taking of him made as much noise as his pretended vertue had gained him reputation: The Society undertook his defence, and by their credit and Certificates that *F. Mena* was sick, and by extenuating his Crime, they obtained leave to take him into their Colledge, where he might be in custody of the Officers of the *Inquisition*: But they were so desirous to set him at liberty, that while the Officers of the *Inquisition*, who were ordered to attend the sick man, went to dinner, the *Jesuites* sent to tolle the Bell, and gave it out that *Mena* was dead. And to cover this Lie, they made a face and hands of past-board, and having fagotted up a kind of body of Sticks and old Clouts, they put this wooden *Mena* on a Biere, and in the mean time mounted the true *Mena* on a good Mule, which rested not till he came to



to *Genes*, where he hath within these twenty years, publickly read the Law of *Moses* to the *Jewes*. He married there, and had Children, and a friend of mine told me he had spoken with them at *Genes*, and asked them news of their Father, who was not long before dead: And those he had by his holy Sister I have seen Students in the *Jesuites* Colledge of *Salamanca*, and very well used: As for the *She-Saint* she appeared no more.

*That a Fryar profest may marry upon a probable Revelation.*

It was upon the occasion of *F. Mens*, that the *Jesuite Salas*, lib. 2. tract. 8 Disp. unicâ Sect. 5. Nunt. 51. teaches, That a Fryar profest, of an Order approved, who shall have a probability of a Divine Revelation, that God dispenses with his Vow to enable him to marry, may marry, and make use of this probable, though doubtfull dispensation: I know very well that Doctor *Aquila* answers, that *Salas* changed his opinion before they had printed the Leaf that contains this proposition. But if that be true, why did he not tear off those that were printed already: But it is a known and ordinary Artifice of the *Jesuites*, for evading the reproaches justly due

due to them for any proposition cited out of their Books, to produce a corrected Copy, where it hath been expunged: But 'tis not so here, for there are several Copies of *Salas* in print, which are not corrected; and *Salas* who should have corrected the Proposition, hath maintained it; and three of the gravest Fathers according to the practice of the Society have approved, and three thousand had done it, had the book been read by so many.

*A Thesis of the Jesuites: That they are not obliged to say the Breviary: And that it is but a Customary Error.*

P. 43. I have seen, says the Author, when I was at *Ocagna* in 1636. a *Thesis* maintained by the *Jesuites*, wherein they affirmed, that the Ecclesiastiques Secular and Regular, were not obliged neither on pain of sin mortall nor venial, to say the Breviary: That there was no Law in the Church to command it, but that it was a Custom derived from common Error: I assisted in person at these *Theses*, upon this token, that three dayes after the Jesuite was cited by the Inquisition, but what became of the business, I know not.

*The extravagancy of the Jesuites in the matter of Revelations, and self-conceit; falsifying Books. Valentia confounded on this occasion before Pope Clement the 8th and died.*

Pag. 43. In the first Edition of the Spiritual Exercises of the Jesuites, there is this proposition pag. 31 and 32 of the Impression at Burges, 1574. *It is the great perfection of a Christian to keep himself indifferent to do what God shall reveal to him, and not to determine himself to do what he hath already revealed and taught in the Gospel.* This is the source of many other maxims of theirs, and particularly of that affirmed by a Jesuite named *Eusebius* in a Book Intituled, *Of the Love of Jesus and Mary*, that *St. Ignatius had more wisdom, and spiritual prudence than St. Paul*, and that *if the Apostles were now in the world they would regulate their lives according to the use of the Jesuites.* He that answers for the Jesuites, sayes this is not true, and that these words are not in the Book which the Authors of the *Extracts* quotes, and that he understood not *Latine*.

The Author of the *Reply* doubts not but the words of *Eusebius* are to be found in the first Edition of his Book, as having been read there by persons of good credit, who assured him thereof, but told him at the same time, that the Jesuites

*Jesuites* had quickly suppress it, and dextrously substituted another very like it.

As to the Apologists reproaching the Author of the *Extract*, that he understood not *Latine*, the Author of the *Reply* makes this reply, *That perhaps he had studied Grammar in the Schools of the Jesuites*. This, says he, was the answer of a Divinity Professor of a Religious Order, who pressing a *Jesuite* extremely in dispute, and in the heat of his Argument slipped into a Sollecism, the *Jesuite* who was in perplexity how to extricate himself from the ill consequences of his opinion, which the professor urged very much, would have diverted the dispute by reproaching him with having committed a fault against Grammar; I confess it, says the Professor, *but not against Divinity*; and the reason is clear, for I have studied Divinity in my Order, but Grammar in your Colledge.

But, our Author adds, *The Spiritual Exercises*, I have in *Latine* and *Spanish* differ as much the one from the other, as *Yes* and *No*, and 'tis not extraordinary with the *Jesuites* to make intire impressions of Books to take away those words which make against them.

Thus they did in the time of the Congregation *de Auxiliu*, making an expresse impression of *St. Augustine*, and cutting of what was contrary to their assertions, that *Valentia* might maintain their sentiments by the words of that Holy

Holy Doctor, by taking from him his own, and putting into his writings words purely *Pelagian*. They were convicted of this before Pope Clement the 8th. For Lemos the Dominican having quoted St. *Augustine* in defence of a position which he maintained against the *Jesuites*, *Valentia* denied there was any such expression as Lemos cited in the works of St. *Augustine*; Lemos desired the Books might be brought, the *Jesuite* had in readiness those he had printed and falsified, and read the quite contrary to what Lemos affirmed; But the Dominican desired they would fetch the works of St. *Augustine* out of the Popes Library, and the Pope himself read there the passage as Lemos had cited it, and having thereby discovered the cheats of the *Jesuites* he said to *Valentia*: *Is it thus, you pretend to deceive the Church of God?* These words were like a thunder-bolt to strike down *Valentia*, and made him fall in a swoone before the Pope, and die two dayes after. By this it appears that they had made an intire Edition of the works of St. *Augustine* only to leave out the words cited by Lemos.

*Their interested and extravagant devotion under pretence of honouring the Virgin.*

P. 7. What passed at *Alcala* whereof Doctor *Aquila* speaks makes it appear, that the Devotion

tion of the *Jesuites* to the immaculate conception of the Virgin is proportioned to their interests, and increases according to the account of the profits they draw from it in pleasing Princes, or gathering money from the people to keep the feast. They have at *Alcala*, as in their other houses, Congregations for their Schollars, and other persons who frequent their Colledges. They assembled on a Saturday to make a vow to defend the purity of *Mary* in her Conception; after which they told them, now you cannot be *Dominicans*, for they make a vow quite contrary, which is quite false; this done, they gathered money from all them that were to make the vow (which was the principal part of the Ceremony) under pretence of the Charges they were to be at, and made some artificial fires which were like to burn an Image of the Conception, which served as a Crown to the *Machine*. When the Congregationists had supped, the *Jesuites* gave them in their hands a standard of our Lady, and having many in company very far on their way, the squadron arrived between ten and eleven a clock in the evening at the Colledge of *St. Thomas D' Alcala* with fearful cries, and a horrible bustle mixt with scurrilous, foul, and unhand-some expressions, calling the *Dominicans* Jews, Hereticks, and enemies of the Virgin; they threw stones, and discharged pistols against the gates

gates and the windows, brake down the glass, and wearied at last, and hoarse with crying, they went with their standard (which they let fall more than once) to the Convents of St. *Catharine*, and the mother of God, where they play'd the like pranks.

F. *Oquete* the *Jesuite* preached the next day, and perswaded them to defend the Conception of the Virgin with the sword, with the poinard, with their blood, and with fire, and that if any opposed them, St. *Jago &c.* which is a *Spanish* Oath by St. *James*, or a menace. He forgot only (which some say was done of malice) to call those of old *Castile* to the Assembly, who provoked by the neglect went the night following to throw stones at F. *Oquetes* Chamber, exalting the Virgin, St. *Thomas* and his Doctrine: From hence proceeded the challenge between the Captains of the *Castellines*, and the *Navarrois*, who carried the Standard the night of the Congregationists triumph, of which Captains the one was killed, and died without confession.

F. *Oquete* said in this Sermon, that the Virgin had rather be eternally in Hell deprived of the vision of her Son, to see Devils there, than to have been conceived in original sin.

P. 114. 'Tis not out of Piety, but hatred to the *Dominicans*, and to render them odious to the people, that they teach the immaculate conception

ception of the Virgin : The Cardinal of Lugo a Jesuite in a letter to one of their Fathers at Madrid writes : *Your Reverence may do well to order things, so that those of the Society apply themselves diligently in your quarters to revive the Devotion of the Conception, to which they are well affected in Spain, to see if by this means we may divert the Dominicans, who press us here in the defence of St. Augustine : And I believe they will surmount us in the principal points De Auxiliis, if we oblige them not to imploy their force another way.*

*Their Artifices towards vain w. men.*

P. 247. The Jesuites make use of several Artifices to surprize them with whom they have to do, and especially women. They speak of nothing but magnificence and liberality to those who are vain, telling them that by these vertues they establish reputation, and cite examples to that purpose; and having putt up their hearers with such vain conceits, they represent their necessities, that they have no Ornaments in their Vestries, and some of the Fathers want shirts to shift them.

*Their Artifices towards women having Children under their care.*

*Ibid.* There are other women well affected to



to the *Jesuites*, but obliged to take care of the children they have. To these they represent the sanctity of a Religious Estate, or the advantages that attend the service of the King, and so engage the children in Armes or Monasteries, and so render themselves Masters of the Family.

*Their Artifices to procure gifts from simple people: a cruel example of this kind.*

*Ibid.* Some people are melancholique and scrupulous, and to these the Fathers do effectually represent, that all they have of good must be applyed to their salvation, and to set their Conscience at rest they must make their Wills, wherein they provide alwayes a good Legacy for themselves, and if it be possible, perswade them to make a deed of gift to the *Jesuites* instead of a Testament: As it happened at *Malaga* in 1643. where a poor man resolved to retire from all secular affairs, put intire confidence in a *Jesuite* for drawing his Will, and signed it as presented without reading or hearing it read: But was strangely surprized, when by the end of four dayes he was turned out of his house by the *Jesuites*; for thinking he subscribed a will to take effect after his death, he had signed a deed of Gift, whereby he past all his Estate to the *Jesuites* in his life time. The man

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sued them at law, but where judgement is given on what is produced in writing, tears could not prevail, and the *Jesuites* continued in possession of the Estate, and he the right owner reduced to beggary.

*Purgatory according to the Jesuites like Mahomets Paradise full of all sorts of sensual pleasures.*

P. 22. *Escapes* the Licentiat who made an Extract of the wicked maxims of the *Jesuites* in his 8th proposition reproaches them with an affirmation, that it is probable, that besides the Purgatory generally believed, there is another very pleasant, full of flowers and sweet scents, where the souls that are purified endure no pain of sense, nor are afflicted that their entry into bliss is deferred; so that this place is to them as a noble and honourable prison. *Bellarmino* the *Jesuite* lib. 2. de Purg. cap. 7. refuted by *Mendoza* the *Dominican* in his Book of Paradise, cap. 92. Observe if there be any difference between this Purgatory and *Mahomets Paradise*.

Doctor *Aquila* who undertakes the defence of these maxims of the *Jesuites*, answers, That this Opinion is a revelation which venerable *Bede* delivers as true, and approves, lib. 5. Hist. Cap. 13. and that there are many other revelations to confirm it reported by St. Gregory, Lib. 4. Dial. Cap. 36. *Bellarmino* relying on his Authority

thority, sayes, 'Tis not improbable these Revelations are true, and that by consequence there is such a place as they report where souls are purified; *Ubi licet nulla pena sensus sit, tamen pena damni.* If the *Jesuites* reviled him who said a Revelation delivered as true by St. Thomas was not improbable, we have as much reason to pay them in their own coyn on this occasion. Let the wise judge now whether the *Jesuites* are wronged, when we say they assert the *Paradise of Mahomet*.

The Author of the *Jesuitique Theatre* on these words of *Aquila*, sayes, it must be supposed the *Paradise of Mahomet* was a place feigned by that wretch, wherein were all pleasures that men may enjoy without desiring Divine, because by his tenets beatitude consists in eating and drinking, and other pleasures of sense. Let the wise judge whether he who dares affirm that there is a purgatory where men desire not the vision of God, where there is not any grief or pain, but sweet scents, pleasant and flourishing fields, makes any difference between this Purgatory and *Mahomet's Paradise*. It is cause of astonishment that these Authors would corrupt the sense of the Saints to Authorize their perverse Opinions, for there is a vast difference between their Revelations, and the Errour which Dr. *Aquila* would introduce and defend under the title of an Opinion. The Saints said no more,

but that in their prayers they smelled sweet savors, and saw pleasant fields, wherein were mens souls; which denotes the comforts they received from the prayers of the faithful: When parables are used to express any matter, we must not stick at the shell but enucleate the meaning; as when our Saviour compares the Kingdom of Heaven to a grain of mustardseed, it is not to be literally understood, for he speaks by a Metaphor. My judgement of this opinion is agreeable to that of *Suarez* concerning it, whom the *Jesuites* so often call *The thrice Sage Suarez*, who sayes, *Tom. 4. 3. Part. dis. 46. Sect. 1. n. 13.* that this Opinion is contrary to the sense of all Divines, the Truth, and the Holy Fathers.

*F. Gabriel de Henao* the *Jesuite* differs little from this Opinion, when he sayes in his *Empireology*, that there shall be musique in Heaven with material instruments as upon Earth: Nor is *F. Lewis Henriques* far from their sentiments, having made a Book Entituled, *The business of the Saints in Heaven*, which is not a Book secret and unlicensed, but Authorized with the approbation of *F. Francis de Prado* then Provincial of *Castille* Dat. at *Salamanca* Apr. 28. 1631.

He proves in the 22 Chap. that every Saint shall have his particuler house in Heaven, and Christ a Magnificent Palace: That there shall be large streets and great piazza's, strong house

and walls to environ and defend them.

He sayes in the 24<sup>th</sup> *Cb.* That there shall be a Sovereign pleasure in kissing and embracing the bodies of the blessed, that they shall bathe themselves in one anothers sight; that there shall be pleasant bathes for that purpose, that they shall swim like fishes, and sing as melodiously as Nightingales.

He affirms in the 58<sup>th</sup> *Cb.* that the Angels shall put on Womens habits, and appear to the Saints in the dress of Ladies, with curles and locks, with wastecoats and fardingales, and the richest linnens.

He sayes in the 47<sup>th</sup> *Cb.* That the men and women shall delight themselves in muscarades, feasts and ballads.

In the 27<sup>th</sup> *Cb.* That the streets of *Paradise* shall be adorned with Tapestry, and all the Histories of the world engraven in the walls by excellent sculptors.

He tells us in the 60<sup>th</sup> *Cb.* The Angels shall not have particular houses, but that it is better for them to go from one quarter to another for diversity.

*Cb.* 65. That women shall sing more pleasantly than men, that the delight may be greater.

*Cb.* 68. That women shall rise again with very long hair, and shall appear with ribbands and laces as they do upon earth.

In the 73<sup>th</sup> Cb. that married people shall, as in this life, kiss one another, and the pretty mignons their children, which will be very pleasant.

See what he says of the general judgement, n. 50. where you will find the origin of all this, and how the whole Society had then approved it, and the Provincial having afterwards allowed of it by order of the General *Musim Viseleschi*, 'tis no wonder *D. Aquila* appears in its defence.

*In the Indies and at China they carry on their breasts the marks of Idolatrous Sectaries, publishing falsely that the Pope had declared it allowable.*

R. 401. Behold another story I heard of *F. John Baptista de Morales* the *Dominican* my friend, Missionary to *China*, which past at *Macao*.

The *Jesuites* in the *Indies* serve a Nation called *Bramins*, who being of a different Sect from other Idolaters, do for distinction carry on their breasts little cords enterlaced as a chain, as the particular marque of their profession: The *Jesuites* who serve this people, and are willing to please them (which concludes them Rich) wear these cords as the Idolaters, as at *China* they go in the habit of *Bonzes*, and canonize

nize in their persons the idolatry of their parishioners. The other orders of Religion were astonished at the sight, and consulted the Holy See what they were to do on this occasion, as not being able to perswade the *Jesuites* out of this habit: But much about the time they expected an answer. *Rubins* the visitor of the *Jesuites* published in *Mexico*, that his holiness had declared, that it was allowable to wear the habit of those *Indians*. *F. Morales* being shortly after at *Rome* remembered this passage, and inquired of the Commissioner of the Holy Office what judgement had been given in that point; the Father shewed him the sentence pronounced, whereby it appeared that that sort of Ornament or marque of distinction was prohibited as heretical, directly contrary to what the Visitor had published.

*A strange vow of a Jesuite of quality, whom the Fathers dismissed their Colledge for receiving an inheritance he had renounced, obliging him by vow to re-enter the Society when master of the Estate.*

*Charles Zani* Son of Count *John Zani* of *Bologna* in *Italy* entred into the Society of the *Jesuites* in the year 1627. and before his entrance made an ample renunciation to all the Estate that might at any time belong to him in what

manner soever it should be, specifying expressly, that neither he nor the Society should be able to make any pretence thereto. When he had continued amongst them eleven years, his Father and Count *Angelo* his Brother dying in that time, the Fathers of the Society perswaded him to quit the Colledge for receiving the inheritance, and when he had done it to return thither again. To this purpose they desired of the F. General *Vittesebi* the letters of dismissal necessary for the occasion which were sent to F. *Menochius* the Provincial, but before they were given to F. *Charles Zany*, they made him vow to return into the Society with all the estate that should belong to him, as F. *Bargellin* should think fit; the form of the Vow signed by F. *Charles* was as followeth :

*I Charles Zany being ready to receive my letters of dismissal from the Society of Jesus which I have desired, before they are delivered me by the Right Reverend F. Provincial Stephen Menochius do in his presence voluntarily make this vow to God, whereby I oblige my self in conscience to his Divine Majesty as stricly as is possible, that having received my said Letters of dismissal, I shall again desire with all instance the Superiors for that time being, that I may re-enter the said Society as soon as I have ordered my affairs, for which I have desired and received the said Letters, intending and obliging my self to make such instance, and desire of re-entring*  
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the Society, and to take such time as shall be judged most convenient by the Reverend F. Vincent Marie Bargellin, as he shall think my affairs are sufficiently regulated; holding my self obliged in this to follow his pious judgement and his will, to exempt my self from all scruples, and to know more assuredly the time and term of accomplishing my vow to the good pleasure of God.

He quitted the habit of Religion Novemb. 27. 1639. in his Countrey, as he hath testified by writing, signed with his hand; Having afterwards taken possession of his Estate he changed his resolution and came to Rome to procure a Dispensation of his vow, but could not obtain it of Pope Innocent the 10th, fell sick of a fever, and made his Will in favour of the Colledge of Jesuites of Boulogne by the perswasion of these Fathers who attended him day and night, and shortly after he died.

The Jesuites forthwith seized the Estate: but the vow of F. Charles being unhappily thwarted by a contrary settlement made by the Lords of Zany, a Suite was commenced at the Rota at Rome. The Jesuites fearing lest in the prosecution and judgement of the cause, the strange vow of Charles Zany might be published; and their insatiable Avarice and new Artifices to invade inheritances discovered, obtained of Pope Alexander the 7th; a signature of Grace, whereby he commanded the Auditors of the Rota

to determine the business by way of accord. This was accordingly done by dividing the Estate in question into twelve parts, five whereof were assigned to the *Jesuites*, and the remaining seven to the Lords of *Zani*, who got not the possession but through infinite difficulties and hinderances interposed by these fathers, to the total dissipation of almost all the inheritance.

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# A LETTER

## OF

# MONSIEUR \*\*\*\*\*

to one of his Friends at *Paris* :

*Wherein is seen the base Complaisance of the Jesuites towards opulent and puissant persons, and their strange conduct concerning a Regular Abbot, whom they feared not to absolve on his death-bed, without obliging him to make restitution of his Robberies, nor reparation for his horrible scandals, but took care to interre him in their Church at Lyons, and to extoll him for his piety, by publick Monuments.*

*Written from Grenoble, 28 Octob. 1661.*

SIR,

**Y**OU desire an Account of our journey: And 'tis fit I perform that little you desire, to give this testimony at least of my readiness to obey you in the most important occasions. We had good Weather every day since we parted from *Paris*, as if Winter had put  
off.

off her coming, to afford us the leisure to return home with convenience.

I need not tell you, we passed by *Clairvaux*, *Auberine*, *Cîteaux*, *la Ferte*, and *Clugny*, those great and vast Houses, which stand famous Monuments of our Ancestors piety. But 'tis matter of Lamentation, that the spirit of those Saints who founded them; being expired almost as soon as their persons, they have left us nothing but so many heaps of stones; and that after they were sanctified by poverty and penitence, their reputation hath gotten their Successors riches, which serve only to maintain in idleness and sloth those that enjoy them. But because these evils are without remedy, I shall not insist longer on them, but make a step as far as *Lyons*, to tell you the story of a little Conference I had there with a *Jesuite*.

Monsieur *de M.* one of their good Friends, upon our arrivall brought us to see their House of *Belle-Cour*: Having prayed awhile in their Church, I staid to look on an Epitaph I had heard of, and hardly then finished; but it being late, and my sight short, I could scarce read any more than these two words, *Piè obit.* When I was come forth, I was glad to understand from the Father who accompanied us, that it was the Elogy of Monsieur the Abbot of *St. Sulpice*, and as I had known something of the life of that miserable Abbot, I endeavoured

voured to learn some particularities concerning his death. I told this Father, it would be much to my comfort, if it were true, that this Abbott dyed piously, as I had read in his Epitaph, but I should be more joyfull to hear some particulars of his repentance.

He answered me very simply, there was no doubt but he dyed in a very good condition, for that he had been assisted by their Fathers, in his last sickness. Father, said I, pray tell me how he came into this good condition? if after he had scandalized all the world by his Debaucheries, infamous Avarice and Impieties, he edified the Church by some marks of repentance, what penance did he? hath he at least restored the vast summes whereof he robbed his Monastery and the poor? For you know without doubt that he enjoyed above twenty years two Benefices whereof he never gave Almes. And that to gain the greater Revenue, he let almost all his Monks die without receiving any: He spent no more in repairs than in Alms, so that all the Regular places of his Monastery are run to ruine; particularly there is neither Dormitory, Infirmary, nor Refectory; lastly, not satisfied with all the money he heaped up by such extraordinary niggardliness, he hath cut down the best part of the Woods of his Monastery, and converted them to his use.

The

The Good Father assured me, the Fathers took no cognizance of all this; that his Estate passed to Monsieur his Brother, a person of Credit, and prime man of a City. I was impatient, and cryed out, Father, what Conduct, what *Aveings* are here? what, did they not represent to this Abbot, that a man of Religion cannot amass Money, without amassing for himself a treasure of wrath against the last day? Did they not tell him, the fire must devour their souls, who have been so unhappy as to hide the Gold and Silver which they had to be employed for relieving the necessities of the members of Christ? Did they not threaten him with the dreadfull Judgements of God, who hath no compassion for Robbers and Sacrilegious persons, who dye in their sins.

Father, I know they had leisure enough to declare to him what he was obliged to do, for that he was above six months sick, and your Fathers visited him during all that time: If it be true, that they did not forget to oblige him to make restitution of his Rapines, that he might thereby at least satisfie one part of his sins, but that he notwithstanding continued obdurate. How could your Fathers give absolution to a sinner, who had given no signs of repentance, but persisted wilfully in his Crimes, in keeping to the last vast summs of money in his hands, to which he had no right? St. Peter hath

hath taught us, with what severity they are to be judged, who divert and retain for themselves any part of things consecrate to God. This Crime was punished by sudden death in the person of *Ananias*; and it was the Prince of the Apostles who pronounced that terrible Judgement: If your Fathers have given any hope of salvation to a person more criminal than *Ananias*, what was it but to abuse the power of Christ, in declaring that a living soul which was really dead? I confess, Father, that what opinion soever I conceived of your speculative Morality, I see now you surpass it in your practical. They who write books, and expose their thoughts to the eyes of the world, have commonly some Reserves, and dare not express their wicked opinions barefaced and naked, but clothe them with some specious probabilities of truth; which conceals at least from the eyes of the people some part of their lies. But I perceive by this instance you trouble not your selves to disguise your detestable Maxims; that you easily dispense with the most indispensable Laws, and will do any thing to please men: By the ancient custom of Monasteries, every Fryar with whom they found money after his death, was held unworthy of Christian Buriall, and his body exposed to be devoured by Birds and by Beasts: But you, my Fathers, you have fine subtleties and devices

to

to save all the world, especially those who have money : The vast summes found with the Abbot of *St. Sulpice*, prevailed not with you to think him unworthy absolution ; and though he dyed without giving any thing to the poor, which is a sensible mark of his Reprobation, you were not afraid to interre his miserable Reliques in your Church, and adorn him with publick Monuments of piety.

I begg your pardon, Father, for the liberty I take to tell you my thoughts : I shall add one thing more, which doubtless all persons of a mean understanding, that shall here speak of this story, will presently inferr : The world does you the right to take you for persons of prudence and wisdom, and wanting no address or dexterity when your interest is concerned. This well-grounded perswasion will naturally incline them to believe, that when you give absolution to sinners, who have done nothing to merit it, you are well paid for it, as a thing of your gift, which you owe not in justice : And that you take to your selves at least a great part of the Estates of those wicked rich men, to whom you promise Paradise, without regard to Gods Word, who excludes them from thence who never repent. And certainly *M. the Abbot of St. Sulpice* made ill acknowledgement of the goodness you express towards him, if he gave you not part of those  
Rapines



Rapines he could not carry with him to the other world, and were no longer of any use to him: 'Twere well then, Father, that men knew your behaviour in this affair: They may possibly finde some reasons to excuse you, and justifie the memory of your penitent. 'Tis possible, he hath made some restitution which turned to your advantage, and was applyed to your use, and may advance his salvation as much as if it had been made to them to whom of right it belonged: In a word, it is probable there may be reason sufficient to preferr you before a Rabble of poor Folks and Monks, that are of no use to the World, who had right to the Money he bestowed on you.

This Father being none of the ablest, appeared sufficiently perplexed at this discourse, but at last being obliged to say something in Justification of the Company, he assured me this Abbot had given them nothing, and that for the Enterrement and Epitaph, whereof they took care, they had received only Sixty *Louis*, which was little more than what it had cost them: All this was so simply related by the poor Father, that certainly he knew no more, so that I said no more to him, but that I blamed them very much for doing so wicked a work at so cheap a rate.

From

From *Lyons* we went to *St. Sulpice*, where I was an Eye-witness of the disorder wherein this wretched Abbot left the Monastery, both in its spiritual and temporal Concerns, and understood he committed enormities which sufficiently demonstrated he had neither Honour nor Religion: A Fryar he was, but seldom or never wore the habit of his Order: A Priest he was but never said Mass, unless when he was obliged to receive some Nunnes to profession in the Houses, that depended of him, over whom he had Jurisdiction in quality of Vicar Generall of the Order in *Savoy* and *Presse*, but before he went from their houses he chaffer'd what they were to give him, and was so punctual and exact in making them pay, that one of the Nunnes being unable to make up the summe they had agreed upon, he put off his Priestly Ornaments, and deferred the Mass and Ceremony to another time: Not to stay any longer in giving you a Catalogue of all his Disorders, it may be said in a word, that he wanted nothing to make him a compleatly wicked man. I was told upon the place, he had carryed to *Lyons* part of the most precious things in his possession, having left almost all the rest in a Castle called *Machura*: That in his sickness his Brother had sent Horsemen thither, who by force took away all from the House; and came

came after to the Abby to do the like, but that the resistance the Fryars made obliged them to return without their Errand.

The report of the Countrey is, that the Inheritance his Brother is seized of amounts to above a hundred thousand Livres, which may be easily believed, for what cannot that man amass who enjoyed two such fat Benefices, and was at no charge? He had scarce any Fryars, and those few he had he gave not any thing to; no servants, no retinue, yet had he industry and care sufficient to Revell good cheap, and pay little for the most scandalous Debaucheries.

From *St. Sulpice* we went by the *Grand Chartreuse* to *Grenoble*. But two dayes agoe Monsieur *De M.* went to the Brother and heir of the Abbot, to demand Justice, and represent to him, that it was not allowable for him to possess himself of, and retain by force an Estate that belonged to other men: But we had no satisfaction from this great Magistrate, he express no repentance for the Robbery committed, but hath formed his Conscience so in this matter, that 'twill be no easie thing to perswade him to let goe such a prey: He told us in few words, but gravely, that he had done nothing but what had been approved by twenty good Casuists, whereof above half were very able *Jesuites*: And that is *Decisme*.

Before

Before I conclude my Letter, I will propose a question wherein I should be very glad to receive your advice. It cannot be unknown, what the conduct of the *Jesuits* hath been in regard of this Abbot; to what degree of condescendence they are fallen, and how apt they are to flatter sinners in the desires of their hearts: But the difficulty is to finde out that which hath particularly obliged them to this behaviour, on the present occasion. Is it because these complaisant Directors have got such a habit of loose complying with all the wills of their Penitents, that it is not in their power to contradict them, and are as it were forced in spite of themselves to do yet more than their Maxims permit: Is it because they observe no rule in their practice, but to do what they list? Do they believe in good earnest that sinners they guide in this manner, or rather permit to walk in the broad way to destruction, may be saved? and that men need not any more seek the narrow Path? Have they not had greater regard to the Authority of the Living, than the Salvation of the Dead Brother? And since they have been capable of approving the unjust Usurpation he made of the Estate left by his Brother, is it not probable they are capable of demanding his favour to serve their turn on very ill Accounts? When we meet at *Paris*, we may discourse

discourse of this Affair more at large, and then if you be not satisfied with my word, I shall produce you unquestionable witnesses. *M.* the present Abbot of St. *Sulpice* is fully informed of all I have told you: *M.* his Uncle will confirm the same, and also his Father, whom the *RR. FF.* cannot suspect of partiality against them, for that he is their particular Friend.

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**F I N I S.**

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*Books Printed for, or Sold by Simon  
Miller at the Star at the west end of  
St. Pauls.*

*Quarto.*

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